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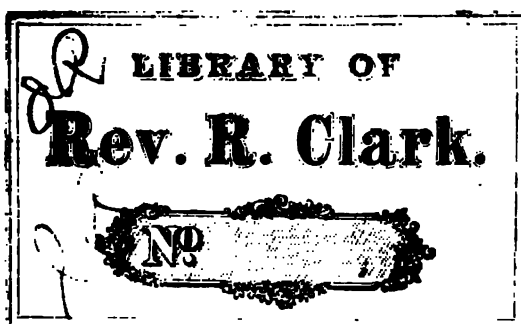
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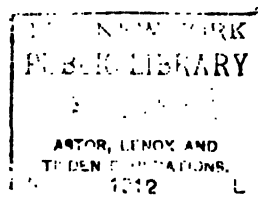
THE
FREEWILL BAPTIST QUARTERLY.

CONDUCTED BY AN ASSOCIATION.

VOLUME I.

TRUTH AND PROGRESS.

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NOTE. By a typographical inaccuracy, pages 250—9 appear to be wanting and pages 266—275 to be inserted twice. The pages, however, are right the figures *only* are wrong. Also, by a deficiency in a Greek font, not discovered in time to be remedied, a few accents and subscript iotas are lacking, in the Exposition of Rom. 5: 12—19; but the instances are such that the meaning of the writer will hardly be mistaken.

M. R.

THE
FREEWILL BAPTIST QUARTERLY.

No. I.—JANUARY, 1853.

ARTICLE I.—INTRODUCTORY.

It is with no ordinary feelings of pleasure, chastened however by much misgiving, that we present our subscribers and the public with the first number of **THE FREEWILL BAPTIST QUARTERLY**. Our pleasure is not a self-complaisance in *what* we present, but it springs from a sense of gratitude to God, that we are able to present *anything* in this form, with the hope which that performance, however humble, gives us for the future. The sources of misgiving are manifold, but so manifest as not to require a word from us to point them out. Nor need we pause here, upon the threshold, to recount all the obstacles that have rendered our arrival so late. Having already expressed our thankfulness that we are here at all, we only add, that whatever the obstacles passed, and whatever those in future for us, we have no experiment to make. By the blessing of God, our Quarterly is established, and it only remains to make all we can of it, by our best discretion and persevering industry, sustained, as we have every reason to expect to be, by the prayers and patronage of our brethren.

"Of making many books there is no end." So wide is the world of letters and human knowledge, and so diversified is it with islands and continents, lakes and oceans, plains and mountains, that it would require a life-time equal to that of Methuselah, for one man to become familiar with the whole of it. In our short life-time, the great Newton himself can at most trav-

erse only the shore of some small bay : while he gathers a few of the most exposed pebbles, the night of death overtakes him. Yet, such is the nature of things, that to know one portion well—to know its position and properly to appreciate its resources and magnitude—it is requisite to have at least some general knowledge of most, not to say all, other portions ; otherwise, we shall be liable to take a small island for a continent, Mantua for Rome, and China for the Celestial Empire. Unless we know many beings, we may take some “dull fool for a god.” Unless we have at least some general knowledge of many subjects, we cannot thoroughly understand one.

There is no room, neither time, for despair in this world. The world goes, and we must go with it ; but in what capacity, is left much to ourselves to decide. If we cannot traverse the whole world, we can go over some portion of it, and take notes of our observations as we go. When we meet a fellow explorer, we can compare notes, and in the light of our views, thus enlarged, correct some of our blunders and erase our gravest errors. What we can not do by individual effort, we can attempt by associated labor. If we can accomplish but little in one short life, we may, in effect, live many such lives by availing ourselves of the help of many co-laborers. If the king of Egypt cannot build a pyramid short of a thousand lives, of forty years each, he must employ forty thousand men if he would build it in one year : if we, as travelers on foot, or by horse and canoe, can see a little of the world in a year, we can in the same time see no contemptible portion of the whole, if we can avail ourselves of the rail-car and steam-ship.

What the improved modes of locomotion are to the tourist, periodicals are to the great mass of readers. They diffuse knowledge by associated labor. The more books are multiplied, the more difficult to dispense with periodicals. They afford, each in its own sphere, that general acquaintance with the whole field of knowledge, so requisite to the proper appreciation of any particular subject.

The fact that one man can do so much with the best facilities, affords, however, no room for idleness in any who cannot command them. Each man must make his own tour, with

the best facilities within his control. If he has not vanity enough to suppose his observations will add to the acquisitions of others, he must spur himself on by reflecting that they are necessary to him as a means of availing himself of the reports which others may make of their discoveries. If he is thus faithful to himself, the time may come when, without any diminution of his modesty, he may think it best for him to make some report of his own observations.

Ours is a Christian periodical. Take from us the Bible, or take from the Bible its authority as a revelation of God to man, to guide him to his true sphere in this life, and his great, true destiny in the life to come, and we have no mission. But, while our great aim of laboring in the kingdom of heaven includes, as we humbly trust, all our proximate aims, it is here due to our patrons, as well as ourselves, to specify some of our subordinate purposes, and perhaps to indicate the means by which we hope to labor for them. It is manifest that these depend, however genuine our motives, very much upon our leading views of Christianity itself—of what we regard as man's necessities and God's method of meeting them.

Christianity, objectively considered, is God's remedial plan, or system of means, for saving man, fallen and depraved by transgression of the divine law. Christ is not only the great herald of this mercy, but he is also the great Sacrifice requisite to secure the forgiveness of sins: he is not merely the highest of all teachers, instructing man what he ought to be in his relations to man and God, but he, as manifested among us, is himself the perfect man we ought to be: he does not simply awaken in us the ideal of the perfect life and secure the forgiveness of our sins, but he, in conjunction with the Holy Spirit, affords us the means of becoming in some future time, the absolute possessors of that perfect life, to "awake in his likeness."

Christ, the *λογος*, the Word that "was with God and was God," the medium of God, manifesting him in the creation and government of the universe, himself became flesh, dwelling among us as the highest and perfect manifestation of the Father, even "the brightness of his glory and the express image

of his person." He, the divine born of the human, manifest
 ing in our flesh what we ought to be, as the human born of the
 divine, gives unto as many of us as receive him, even to as
 many as believe on his name, power to become by a new birth
 "the sons of God." "If any man be in Christ, he is a new
 creature;" he is renewed by a power not his own, "after the
 image of him that created him."

The re-formed soul is brought into such intimate relations to
 Christ, is so subjected to his will, that he, through the renewed
 man, continues to manifest himself to the world, so to say, in
 human flesh. Each renewed man, and no other, is a member
 of Christ's church; the church is the body of which Christ is
 the head (Col. 1: 1); and as we manifest ourselves in this
 world by means of our bodies, so does Christ manifest himself in
 this world by means of his body, the church. As Christ, who
 dwelleth in the bosom of the Father, is ever declaring the Fa-
 ther, so man in Christ by the new birth is ever declaring Christ.
 The "new creature" is not simply a soul, not even a renewed
 soul, without any body, but it is a renewed soul manifesting
 itself by necessity while in this life, in a body of Christ-like
 works. "For we are his workmanship, created in Christ Je-
 sus unto good works, which God hath before ordained that we
 should walk in them." Salvation is "not of works, lest any
 man should boast;" but "if a man have not works, can faith
 save him?" "Faith without works is dead." "Was not
 Abraham justified by works?" "How faith wrought with his
 works, and by works was faith made perfect."

From history and from observation it is manifest there is a
 perpetual tendency to tear asunder this body and this soul.
 One insists that genuine religion is faith, prayer, devotedness.
 Another insists as strenuously that it consists in feeding the
 hungry, proclaiming temperance, pleading the cause of the op-
 pressed. These parties enter into strife, contending valiantly
 like knights, each affirming that the part seen by himself is the
 whole. The seamless garment is rent; the renewed soul
 is torn asunder from its body of Christ-like works, and the
 world, so far as either of these partial views practically obtain
 as the whole truth, is given over to the dominion of death.

In our times, and among many of those to whom we give a high place in our esteem, there is a disposition to substitute this or that reform for the whole of Christianity. None can more deeply deplore this tendency than ourselves. We know it is fraught with spiritual death. We know its end is self-righteousness and the inhumanity of infidelity. In our own sphere and in our own way we shall feel bound to oppose this error with all our might. We can give it no place, "no, not for an hour." Reforms, so far as we have anything to do with them, must grow out of our religion, not our religion out of them. We can never consent to hold phenomena in higher estimation than substance, body than life. We stand by the citadel.

On the other hand, where there are no phenomena, we doubt as to the existence of substance; where there is life, we insist there should be some signs of it; most of all are we convinced that where the mind of Christ is, there is a manifestation of it in a godly life. Christ is the divine *λογος*, his very office being that of manifesting the Father; where he is, the Father is declared. To fulfill his office in this world, he has a body; in that body he goes "about doing good." We hold it important therefore to oppose to the extent of our power, the error opposed to that which we have already mentioned—in deed, to oppose it as the principal occasion of the other.

It is maintained in theory, and the theory is carried into practice, for instance, that, notwithstanding the direful evils, and no good, known to spring from intoxicating beverages, "the sons of God," who make up the body of Christ, may both employ them themselves, and traffic in them to the manifest destruction of the souls of thousands for whom Christ died. The same is true in respect to the great system of oppression in our own country. The system of American Slavery says to education and the gospel of Christ, "thus far." It abolishes the marriage institution, and introduces unblushingly instead thereof every species of licentiousness. It reduces man, made in the image of God, to a chattel; yet it is not only tolerated, but cherished in the so-called church. We insist it cannot be at this day in the body of which Christ is the head. If in

Christ's body all these can find place, by what means is the father of lies to manifest himself? What works of his was Christ manifested to destroy?

Concord
Concord
In view of that class of facts, a few of which we have mentioned, it seems important, especially in our times, to insist much upon "the fruits." We take our stand in these matters upon that portion of the covenant which so generally prevails in the churches of our denomination:—"We covenant that we will not traffic in, nor use intoxicating drinks as a beverage, and that we will sustain the other benevolent enterprises of the day, as Missions, Sabbath-Schools, Moral Reform, Anti-Slavery, Education, and all others which, in the use of holy means, tend to the glory of God and the welfare of man." The word "holy" is employed to denote that which is lawful for a Christian to employ; and we do not mean to forget the course of action to which we are thus pledged, even though laboring in reforms.

Anti-Slavery
At a great loss of numbers, and what the world calls influence, we as a denomination took the position in theory and practice, at an early day of the anti-slavery agitation in this country, that it is a grief to the spirit of Christ to admit those guilty of holding their fellow men as property, either to church fellowship or communion. We have suffered not a little in this behalf, if frowns and obloquy are worthy to be classed with the causes of suffering. We have sorely experienced that, in bearing our testimony against this giant crime of our land, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But thanks be unto God, he has enabled us to stand and to prosper, and by his blessings still vouchsafed to us, we mean to stand and bear our testimony before both small and great, until Christ shall come in his body, the church, "to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free."

But while we have no hope in reforms not founded upon the gospel of Christ, and no hope of the progress of even such, only as prosecuted by means lawful for a Christian to employ,

and while we mean to look at all questions touching reforms from the Christian stand-point, let no one infer that we are therefore to forget that the responsibilities and duties of men belong to us; nay more, the responsibilities and duties of Christian citizens in a Republic where our voices tell equally with others for the welfare or the woe of our country. If we believe no proposed reform can ultimate in good, only as founded upon the gospel of Christ, we equally believe that no government can fully meet the ends of government, so as to abide forever, only as it is permeated and controlled by the principles of the same gospel. Christians have therefore something to do with "saving the Union," in a sense infinitely higher than those who follow that business as a source of gain, or as a stepping-stone to the objects of their ambition. Everlasting empire cometh not with observation. Though we would enkindle the flames of devotion until every child of God could say with St. Paul, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better;" nevertheless we would have him add with the holy apostle, "to abide in the flesh is more needful" for the church, and through the church for the world.

We pass to other considerations, but we would have the reader carry along with him the idea developed concerning the soul and body of the "new creature."

We hold that immersion is the scriptural mode of baptism, and that none are proper subjects of this ordinance, save those who are renewed by faith in Christ. The practice of pedo-baptism is not only unscriptural, but it abolishes an ordinance of Christ. It is closely allied to the cardinal error of Romanism, the substitution of form for character. This we can but feel very deeply, as we are from time to time sent for in great haste by Protestant parents to baptize their dying children. Its tendencies are thus toward Rome. In the same category we place restricted communion. It has a tendency to build the kingdom of God upon an external ordinance. Both these practices seem to imply that there is some essential virtue in rituals themselves. We abjure both pedo-baptism and restricted communion. A soul renewed and manifested in a godly

life, we insist, is the only scriptural prerequisite to the communion of the Lord's Supper. We shall not fail to develop our views thoroughly on these points, and to defend them, so far as least as to shield ourselves from misrepresentation.

In this connection it is proper to observe that there are peculiar reasons in our origin and history as a denomination, why we greatly need a periodical in which we can develop our views in more elaborate articles than those which are proper for a weekly paper. A way-faring man, though unlettered may receive into his heart the grace of God; he may be happy in the consciousness of redemption through Christ; he may even proclaim the same class of truths which aroused him to a consciousness of sin and opened to him the way of life, with great power and usefulness. All this may be, while he has very little acquaintance with the logical connection which those truths have with the system of which they form a part. The infidel world tells him his conversion is a delusion, or if not a delusion it cannot be of Christ, for he is a sinner, he may answer, "Whether he is a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." But push him not too sorely with your objections; you may awaken his dialectic faculty. You will compel him to go back till he finds a premise you admit, "we know that God heareth not sinners." This faculty once aroused by opposition, or otherwise, it sleeps no more. His consciousness now assumes the reflective form he systemizes, enlarges, and fortifies his views.

Analogous to this plain convert's history, is our denominational history. We had as founder, no Luther, no Loyola, no Wesley. If we had any man whom we acknowledge as founder, he was only a sail-maker. True he was not unlettered, but he had not a theological, nor even a classical education. RANDALL, converted under the influence of the great Whitefield's last sermon, made a profession of his faith, and became a member of a Congregationalist church. From reading the word of God, he afterwards demanded baptism as a believer. Refused by his own pastor, he was baptized by another, and became a member of a Baptist church. At length ordained a Baptist minister, but not long after, repulsed from the Bap

ists by their hyper-calvinism and "restricted" communion, he formed a church of a few friends of congenial views and spirit. This he thought to be the end of the matter; but other similar churches sprang up, partly by his influence, but more because they were pressingly demanded by the times. In a quiet way the work has been onward, till, to-day, we find ourselves numbering fifty or sixty thousand communicants, with full three hundred thousand who depend upon our ministry for the word of life.

Our doctrines therefore have not been communicated to us in dogmatical form. They have rather grown up in our minds. So our churches have rather grown up than been formed. As to our church government, that, too, has not been moulded so much after a particular model, as it has been shaped from time to time to meet our necessities. We are nevertheless quite content to find ourselves a confederation of Congregational churches, organized into one body by means of Quarterly Meetings, Yearly Meetings, and a General Conference, which respectively correspond very nearly to County, State, and United States in our national government. We are as willing to commit ourselves to republicanism in church as in state. We have faith in it, that whatever incidental evils attend it, in the long result it will prove to be best.

From these facts, and others which will suggest themselves to most of our readers, how evident is it that we have peculiar need for a periodical in which we may at length elaborate, define, defend, and systematize our doctrinal views, and also our views of ecclesiastical polity. If our Quarterly proves to be of proper character and in proper time, it will contribute its portion of service to accomplish the following objects: to cherish more thorough and systematic study among the ministry, and thus at least to cultivate, and in part direct, a love of books among the membership; to strengthen the pastoral relation; to awaken a deeper interest in education among all, which will tend to confirm, enlarge, and multiply our institutions of learning; to cultivate and husband a talent for authorship among us, which will eventually afford us a denominational literature worthy of ourselves and of our times; to stimulate and systema-

tize our benevolence ; and to equip us the better to meet the responsibilities which rest upon us in consequence of our position upon those great questions before alluded to, which are so far from being settled that their agitation is as yet scarcely commenced.

While contributing our part in accomplishing these worthy objects, we should entirely submerge the end in the means, if we ourselves forget, or do anything to cause others to forget the cross of Christ and the love of laboring for the conversion of souls. Better never advance one step in the directions mentioned, than forget that whereas we were once blind, we now see. We cannot take too much pains to cherish a lively remembrance of that word of our Savior, "without me ye can do nothing." A full and joyful consciousness of redemption by the blood of Christ, and an earnestness to point sinners to "the Lamb of God which taketh away the sin of the world," has done more for us without all other sources of power and influence, than all others without this could do for us. Without this, all is absolutely lost ; we are yet in our sins and our labor is vain. This power solely has given us efficiency in the past, borne us safely through many storms, and bound us together in a union firmer than can ever be secured by the most perfect agreement in theological dogmas, and all other bonds of external law.

ART. II.—THE PROGRESS AND THE DEFECTS OF CHRISTIAN CIVILIZATION.

AN old Hebrew prophet while reproving his countrymen for their transgressions, and threatening them with the severest punishment, represents Jehovah as addressing them in the following remarkable language. "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Amos, ix. 7.

The Hebrews imagined that Jehovah was exclusively their God, and that they were his people in such a sense that he would take sides with them, right or wrong. The text dispels this illusion, and affirms that God takes care of other nations as well as the Israelites, that even the Ethiopians were as really the objects of Divine care as the Hebrews. True, he had displayed wonderful power in bringing the Hebrews out of Egypt; but he had exercised a like care over even the Philistines (whom the Hebrews so much dreaded and hated,) in bringing them out of Caphtor, (the island of Crete) and settling them in southern Palestine; and also over the Syrians (those hereditary foes of the Hebrews) in bringing them out of Kir (the country south of the Caucasian mountains, enclosed by the river Cyrus,) and settling them in the fertile and delightful region north-east of Palestine, of which Damascus is the capital.

Thus we are taught distinctly by a Hebrew prophet, and that at a very early period, that Jehovah is the God of other nations also, and does not confine his care to the Hebrews. It is the same great truth which was afterwards so distinctly and emphatically affirmed by the apostle Paul: "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29.

God does take care of all the nations of the earth. He is equally the Father of them all. *He hath made of one blood all nations of men to dwell on all the face of the earth. He hath assigned them the bounds of their habitation.* Whenever he exercises a peculiar care over any one nation, it is not for their sakes alone that he does it, but for the sake of the whole human race; and whenever he allows a nation or a race to be peculiarly afflicted, to be oppressed or diminished, or even to become extinct; it is not on their account alone that this is done, but because that by so doing, he has important purposes to subserve in reference to the whole family of man. The Philistines and the Syrians, though they perished from the earth, did not live in vain—our own Indian tribes, though they have become nearly extinct, had a specific niche to fill, which none but they could fill, and the labor bestowed upon them was not

thrown away ; and the despised and injured African will yet bear an important part in God's work of mercy for the earth.

I propose in this essay to discuss the progress and the defects of Christian civilization, to illustrate God's care of the nations in this particular, to take a cursory view of some of the steps already gained, and notice more minutely some of those which yet remain to be achieved, before the height of Christian civilization, commonly designated as the *millenium*, can be realized.

This earth is but a speck, and comparatively a very small one, in the physical universe which God has created ; and the race of man probably bears as small a proportion to God's intellectual creation as the habitation of man does to the material universe. We have no information on this subject of the intellectual creations beyond the boundaries of our earth, except what the Bible gives, and this contains little more than hints and suggestions, without much of historical detail. We are informed however that other worlds were in existence before ours was created, and that other intelligences lived before man was upon earth, and that there are races of intellectual beings, very numerous, far superior to man, of diverse character, some benevolent and obedient to God, others malignant and rebellious. In one of the 'most ancient books of the Bible, it is said that when the earth was brought into being, the morning stars sang together, and all the sons of God shouted for joy. If so, then there were already, before this earth, morning stars to sing, and sons of God to shout.

It would be very strange indeed, if God, existing from eternity, infinite in wisdom, power and goodness, should never have begun to create till a few years ago, and that then the highest effort of his creative energy should be so poor, unsatisfactory, half-done kind of a thing, as man to all appearance in his present state, is found to be.

We have no data for determining with accuracy, how long it is since man was created and placed on the earth ; but according to the best computations, it cannot be more than 8000 years, nor less than 6000. As to this matter of time, not only is one day with the Lord as a thousand years, and a thousand

years as one day, but the whole period of the world's existence is a mere speck, a nothing in comparison with eternity.

The earth, originally covered with water, has been gradually emerging from it ever since the fiat of God, *let the dry land appear*—and its habitable portions have been constantly enlarging themselves as the exigencies of an increasing population have demanded, and still new islands are forming in the ocean depths by the industry of innumerable coral insects, and new shores are progressively thrown up by the agency of volcanic fires, and as yet there is no assignable limit to this progress, nor will there be till the day arrives when *there shall be no more sea, and time shall be no longer*.

Some of the difficulties connected with the history of man disappear, when we thus regard him as but a small portion of God's intelligent creation, in an obscure corner of his universe—and other difficulties are greatly diminished when we reflect that man is destined for immortality, and that this life, when compared with eternity, is a mere embryo state, no more to what will be than the foetus-life is to the present, and that its chief use is as a preparation for another.

Still there are questions pertaining to the history of man, which, in our present state of knowledge, or rather of ignorance, admit of no satisfactory answer. Why should just such a creature as man, so weak and erring, so liable to fall, and so certainly a sinner, ever be created at all? Why should he be left for so many ages to struggle with every kind of cruelty and hardship? Why has the true religion been so long a time in developing and extending itself? Why has the knowledge of it always been confined to so very few? Why are so few of these sincerely and consistently pious? Why should so large a part of the human race be still groaning under the yoke of superstition and ignorance of every kind? Why are so many children born of vicious parents to a life of apparently inevitable vice and degradation and misery? Why should any one be born a helpless slave, in the hands of those whose tender mercies are cruelties unutterable?

Hundreds of such questions force themselves on the thoughtful mind, but who can answer them? Nature makes no re-

sponse. Reason gives no reply. Revelation, even, is silent, excepting so far as this, that the Scriptures declare, "The Lord hath made all things for himself, yea, even the wicked for the day of evil."

I know there are minds which profess to feel no difficulty, which are ready with an answer to every possible question, but of the answers when we get them, we can only exclaim with the poet:—"O most lame and impotent conclusion!" If that be the reason of the thing, then the thing itself without the reason, presents much less difficulty than it does with it.

The Scriptures simply throw every man upon his own free agency and responsibility, affirming that salvation is provided for all through Christ the Savior, that every man will receive retribution, according to his character and deeds, whether they be good or bad; and that this judgement will be awarded, according to the light and opportunity which each one has, and not according to that which he has not. Here is one universal principle on which we may rest, and I know no other.

According to all appearances, on the first view of things, God created man with limited powers, placed him on this earth in such and such circumstances, and then left him to the natural development of his powers in his circumstances, occasionally interposing when affairs became so desperate that man could no longer get on by himself. This, I say, is the first appearance of things. And so the human race has struggled along, generation after generation, treading on to its destiny through seas of blood and oceans of misery, sometimes retrograding, sometimes like a drunkard staggering from side to side, with a gait always awkward, toilsome and slow; yet progress, on the whole, is made. Each succeeding generation gets a little in advance of the preceding, and always, in every age, the individuals who are so wise as to fear God and do righteously, find that this vale of tears has many delightful spots; they enjoy life much themselves, they spread a peaceful and joyous atmosphere around them, and when they lie down in their last sleep, it is with the pleasing consciousness that they have not hindered but helped the progress of their fellow men, and with the triumphant anticipation that they shall soon awake

with the likeness of God, to eternal satisfaction, and perfect, unending peace.

On the whole, progress is made, and every revolution leaves the world rather better than it finds it. Our children will see a better world than we have ever seen, our grandchildren a better one still, and so on to the end. Thank God for that. Even old Homer was acquainted with this truth, for he says, *Let us thank God that we are so much better off than our fathers were*, and the wise monarch of the Hebrews was not ignorant of it, for he says; "Say not thou, what is the cause that the former times were better than these, for thou dost not inquire wisely concerning this." Eccl. vii. 10.

Yes, there has been progress, real, steady, great progress; though man has been a long time making it, and often takes very crooked ways to accomplish it. Compare all former periods with the present, in reference to any of the great matters which contribute to the perfection of the human variety, and you can not fail to see that great progress has been made.

Observe the character of governments, and the principles on which they profess to be administered—there is no longer acknowledged a divine right of kings to govern exclusively for their own benefit, and to take their people as instruments of their own pleasure, but the good of the governed is recognized as a principle of government. Observe criminal jurisprudence, the descriptions of crime, the adaptations of punishment, the treatment of accused persons and witnesses. There are no longer the atrocities of the old courts of justice so called, the imaginary crimes of magic, witchcraft and sorcery, the torture, the cross, the stake, the pillories, the whippings, the brandings, the croppings, the mutilations, at least among those who can justly claim to be participators in the modern civilization. Observe the various theories of human rights, and especially of the rights of conscience, in most of the civilized nations; observe the well defined boundaries between the civil and ecclesiastical power, especially in our own country; observe the condition of the masses and the interest excited in their behalf, see the arrangements for civilization and the general diffusion of knowledge for the relief of human suffering;

notice the comparative estimate of the arts of peace and the arts of war, the growing conviction that both war and slavery belong to a comparatively barbarian state of society, and cannot much longer be tolerated—these things and hundreds of others, like index hands on the face of a clock, show with unerring certainty that society advances—that God exercises care over the nations in the progress of civilization.

As to physical progress, there is no room for even a respectable cavil, whatever grumbling and scepticism there may be as to moral and civil advancement. The most determined adherents to antiquity cannot pretend that it is better, on the whole, to wade a river than to bridge it; yet in all the Old Testament there is no such thing as a bridge, and but one instance of even so great a convenience as a ferry boat, and that was a luxury reserved for the King (2 Sam. xix. 18;) the most inveterate conservative of our times will not contend that the locomotive and railroad are, as a means of transporting merchandise, inferior to the mule and the pack-saddle, or that paper and types and printing presses indicate a lower grade of improvement than the prepared sheep-skin and the slow hand of the scribe; or that hand cards and hand wheels and hand looms are to be preferred for cloth-making to modern machinery.

To this good work of improvement every era has contributed a share—the Egyptians did something, but the Hebrews more—the Greeks and Romans made very perceptible progress, but the Christian nations have far excelled the Greeks and Romans—the Protestant Reformers accomplished a great work still in advance, but the Puritans improved greatly on what the Reformers had done—and we of this age and nation shall be very negligent of duty, and wholly unworthy of our noble ancestry, if we do not gain a very considerable space in advance of the first fathers of North American civilization.

It is true that all have not improved, and that every change has not been an improvement. Some men seem made to stick just where their fathers left them, and stand like buoys on a mud bank, wearily swinging to and fro with the flow and reflux of the waters, never actually stirring from the spot where they were left, but only stirring in it. Yet on the whole,

and for the whole, there has been great, obvious and continued improvement.

In reviewing the lives of the New England fathers, much as there is in them to admire and to venerate, far as they were in advance of their own age, and deeply in debt as posterity is to them for their bold progressiveness and determined hostility to the wrongs of their own times, we yet see some things to regret—some dark places which their light had not illumined—some positive faults from which we are happily freed, more, however, by the necessary progress of society to which they gave the impulse, than by any wisdom or virtue of our own. They were through and through religious men. They were profoundly versed in the science of theology: that science they esteemed above all other sciences, and to it they gave the best energies of their strong and thoroughly disciplined and active minds. They lived in an age of great theological bigotry, an age in which theological error was deemed a crime to be punished with most excessive cruelties, by imprisonment and torture, and by burning alive; cruelties which are now universally repudiated and abominated, and which public sentiment will not anywhere allow to be inflicted, at least publicly and by law, on the worst of criminals. They themselves had suffered under these cruelties, and the exceedingly bad education on this subject which they had received both from the Roman and English churches, had left its impress upon them, though far in advance of their age and much less faulty than their cotemporaries. Not only was slander and lying, in its most malignant form, resorted to (as it sometimes is now) for the suppression of heresy; but the accused were deprived of all means of refuting the slander, which they cannot now be deprived of, and in addition to the slander, over and above it all, was the dungeon, and the rack, and the torturing stake, which are now no longer heard of but as the dream of a far off time. Here surely there has been great improvement, a great step in advance, though some of the Puseyites in England, and Romanists of France, still openly breathe their sighs for the good old days of persecution, while Papal Italy and Austria and Spain still practice upon the old principles so far

as ever they dare. All this being admitted, there is still great room for improvement, there are still many steps which remain to be taken before the height of Christian civilization, commonly designated as the millenium, can be attained.

Some of these steps we will now proceed briefly to consider.

1. Absurdity must cease to be regarded as holy and venerable, because it is theological absurdity.

This is a step which still remains to be taken. Thus far in all ages, there has been the most unmitigated absurdity, protected against inquiry and exposure, and considered sacred and inviolable, because it has been theological absurdity. Men have taken up opinions in religion which they would be ashamed to entertain on any other subject, and defended them by arguments which they would think an insult to common sense to use in reference to any other topic, and these absurdities of opinion have been, and still are, a great hindrance to Christian civilization. Let me illustrate my meaning by a few examples.

The notion that the bread and wine of the eucharist became the actual, material body and blood of Christ, is as arrant a piece of nonsense as can be put into human language; there is every kind and degree of evidence against it, and not a shadow of evidence in its favor. Christ did indeed say of the consecrated elements, "*This is my body, and this is my blood except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you;*" and these words convey an important, salutary, Christian truth, held sacred by the church in all generations, and dear to the hearts of the Puritan fathers, though nearly forgotten by their descendants, to the great detriment of the church, and the hindrance of the efficacy of its ordinances; yet that truth is not the physical transmutation of one material substance into another and very different material substance. When Christ says of himself, "*I am the door,*" "*I am the vine,*" or when Paul says of Onesimus, "*he is mine own bowels,*" are we to understand these words in a physical, material sense? Yet the language is precisely the same as when he says, "*This is my body, this is my blood.*"

It is the most obvious rule of language, and one which nobody thinks of violating except in theological reasonings, that

words must always be understood according to the nature of the subject to which they are applied. When we say of a bird that *she flies into her nest*, and of a man that *he flies into a passion*, who ever pretends to think that the man has wings and feathers and flies like a bird ?

Another piece of venerable nonsense is the idea of some mysterious, hidden power being conveyed to man by regular ordination, in virtue of which, ordinances administered by such a man become actual graces, instead of being merely the *outward and visible signs of an inward and spiritual grace*. There is not a shadow of evidence for any such idea to rest upon ; but all to the contrary. Ordination of itself makes no change in a man physically or intellectually, morally or religiously. The ordinances, however administered, never, of themselves, make any man either better or worse, or produce the least change in him of any kind. But ordination is the divinely appointed method of setting men apart for peculiar duties, and investing them with peculiar official prerogatives ; and in the sight of God we have no more right, in ordinary circumstances, to assume the functions of the office without the ordination to it, or to perform the act in a way unauthorized by scripture, than the civil magistrate has in the eye of the constitution, to omit the oath of office, or to take it in a manner unauthorized by law.

God's blessing goes with no such violation of God's order, and that is no church of God which has not God's ordinances in God's way ; but all this is a very different idea from the *character indelibilis* claimed by high churchmen.

Yet these two notions, transubstantiation and *character indelibilis*, so useless, so baseless, so absurd, hold in bondage at least two thirds of the Christian world at the present hour ; in many countries, called civilized, an open opposition to them is visited with the most dreadful physical pains and penalties, and a man's Christian character is made to depend on believing them without doubting or questioning. Such notions hinder amazingly the progress of Christian civilization, for they can never be upheld by scripture or reason, but only by force and outrage. The doubter can not be set right by enlightening his mind, and bringing his heart to Christ, but the dogma in all

its jaggedness is held up before his face, and the mandate to him is that of the Scotch gipsey, Meg Merrilies, to the frightened dominie : " Gape, sinner, and swallow."

Thus civilization struggles, and there is a constant effort to force society backward toward the middle ages.

It was for many ages the theory of the atonement, that by the apostacy the whole human race was sold to the devil, that he had a right to them and that God had no right to take them away without paying for them, and that the blood of Christ was the price paid to the devil for their redemption. This theory was held by Origen, the Gregorians, Basil, Ambrose, Augustine, and by almost all theologians for many ages. Abelard explicitly declares, "*Omnes doctores nostri post apostolos, in hoc conveniunt, quod Diabolus dominionem et potestatem habebat super hominem, et jure possidebat.*"* Leo the great carried the theory further, and affirmed that the devil was deceived in the transaction, he having understood that he was to retain Jesus in his own power, but by killing him he lost him. When Abelard ventured to oppose this theory of the atonement, as both unreasonable and unscriptural, St. Bernard, a very good man, but one wholly given up to the prevailing theology, was so excited that he exclaimed : "*Abelardi os fustibus magis tundendum quam rationibus refellendum.*"†—[Docderlein, Theol. 430—33. Knapp, Theol. II. 324—34.]

To give one other example. It is a truth clearly stated in the Bible, (Rom. 5 : 12), and abundantly evident to every man's experience and observation, that all the descendants of Adam are involved, both physically and morally, in the evil consequences of his apostacy. It has always been a problem among theologians to invent some theory by which they might reconcile this indisputable and melancholy fact with their ideas of God's wisdom and goodness. The fact is obvious and universal, the same kind of fact runs through the whole of the di-

* All our doctors after the apostles agree in this; that the Devil had dominion and power over men, and possessed it by right.

† The mouth of Abelard ought to be beaten with cudgels, rather than refuted by argument.

vine administration, and it is no more a truth of theology than it is of natural philosophy. But how to reconcile it, and vindicate the ways of God to man?—that is the question.

The idea first advocated was, that all souls were created at the same time with Adam, and were all put into Adam, and were in him at the time that he sinned, and they were therefore actually and personally guilty of his sin and justly punishable for it.

This theory, in this gross form, was actually defended by Tertullian, by Ambrose, by Augustine, and by many of the church fathers, in order to vindicate God for allowing evil to come on Adam's posterity in consequence of their progenitor's sin. Truly the vindication is harder to get along with than the thing to be vindicated, the explanation is vastly more difficult than the thing to be explained; or as Martin Luther used to express it, *the egg is bigger than the hen*.

The theory, after a while, was softened by saying that all souls existed *potentially* in Adam at the time of his fall; and this word *potentially* was a great matter, and helped men amazingly to understand the whole doctrine, and did wonders toward explaining the difficulty.

The next thing was that all men existed *seminally* in Adam; that in him was actually contained the physical nucleus of every human being that was ever to be born.

Well, supposing that it was so, would that make any difference as to their innocence or guilt? Then came the theory of *literal imputation*, in its grossest form; namely, that God having determined to punish Adam's posterity for their progenitor's sin, in order that he might do it without wronging them, did—what shall I say?—he *made believe* that they committed it, and then treated them as if they had done it, and that makes it just and takes away all the difficulty in the matter. That is, he adds *falsehood* to *injury* in order that he may punish *justly*: and when we know this, we need give ourselves no uneasiness, every thing is most satisfactorily explained.

And lastly comes the idea of *covenant* and *federal headship* in a *literal* sense; to wit, that God *bargained* with Adam, to the

effect that if he stood, his posterity should be born holy, that if he fell, they should be born sinful, and this makes it all right, as if they had agreed to it.—[Doederlein, II, 72–92. Knapp, II, 47–50.]

What is God's *covenant*, in the scriptural sense, but God's *determination*? To say that God *covenanted with Adam* is really the same thing as to say God *determined in respect to Adam*. In this sense the idea of God's covenant with Adam is a scriptural idea, and in no other sense is it either scriptural or philosophical.

Now, I would ask what possible foundation have any of the above theories in scripture, history or reason? And what good can they possibly do, even allowing them to be true? They are all invented to explain an unwelcome fact, to make it easier of reception and belief. And how much do they help the matter? Just as much as we should help a sick child to take a bitter pill by putting it into a chestnut burr, and making him swallow both pill and burr together.

The great fact is this, a fact written on every page of revelation, and on every leaf of the book of nature, that, as regards the race to which God has given the power of self-propagation in its own kind, the habitude, the constitution, the nature of the progenitor is continued and reappears in the descendant; and that, too, by the divine arrangement or *covenant*, without any previous agreement or bargain with the creature, and without giving any just cause for the impeachment of the justice, or the benevolence, or the wisdom, or the omnipotence of the Creator. So far as we can discover, it seems to be a law of absolute necessity, running through the whole of creation. Why need theologians go about to explain it, to vindicate it, and make fifty difficulties in unsuccessfully endeavoring to remove one?

Dr. Woods, in his lecture on Theology, (Works, vol. II. p. 351,) speaking of the way in which Adam's sin affects his posterity, states the following as the view which he considers as "more conformable to the word of God than any other," "namely; that by a special divine constitution, they are, in consequence of his fall, born in a state of moral depravity, leading to

certain ruin ; or that, according to the common law of descent, they are partakers of a corrupt nature, the offspring being like the parent, and that suffering and death come upon them as the effect of Adam's offence, they being still not innocent and pure, but depraved and sinful."

Dr. Woods proceeds to say : " If I am asked whether I hold the doctrine of *imputation*, my reply will depend on the meaning you give to the word. * * Do you mean what Stapfer and Edwards and many others mean, namely, that for God to give to Adam a posterity like himself, is one and the same as to impute his sin to them ? Then my answer is, that God did in this sense impute Adam's sin to his posterity."

* * * " By this doctrine of imputation, do you mean that Adam's sin was the occasion of our sin, and that it was the distant but real cause of our condemnation and death ? I consider the doctrine thus understood to be according to scripture. Do you mean that we are *guilty*, that is, (according to the true, original import of the word) *exposed to suffering* on account of Adam's sin ? In this view, too, I think the doctrine scriptural."

Dr. Woods also expresses his dissent from the doctrine of *imputation*, if by it is meant " that Adam's posterity are literally and personally chargeable with his sin, and that God inflicts the penalty of the law upon them for his offence alone," etc. p. 352.

The Princeton theologians give quite a different explanation or vindication of this apparently troublesome fact in the divine administration, and they set it forth with an air of very considerable self-complacency. They say : " The race had their probation in Adam, they sinned in him."

" They are therefore born the children of wrath ; they come into existence under condemnation."—*Princeton Rev.*, 1851, p. 328.

" The sin of Adam is the *judicial* ground of the condemnation of his race." p. 679. " The evils which afflict our race on account of Adam's sin, are *part of the just penalty* of that transgression." p. 680.

" Man suffers in consequence of guilt and just condemnation." p. 680.

The gist of the doctrine—the moral advantage of it, is, that God, by holding men to be guilty of Adam's sin, (*imputing* it to them) makes it right for him to punish them for it. If he did not impute, he could not justly punish; but inasmuch as he does impute, the punishment is all accounted for.

The *fiction* of imputation excuses the *fact* of suffering. Those who deny imputation are therefore in greater difficulty than those who admit it.

Now, can any human mind be so constituted as to believe that this kind of talk is *potential* to the removal of any difficulty? What advantage has the Princeton theology over the New England theology? Does it do any thing more, after all, than just put the pill into the chestnut burr? For ourselves, we must confess that of the two we very much prefer the clear, unambitious, modest statements of Dr. Woods, to the thorny dogmatism of the Princeton theologians.

2. Christian sects and parties, in their treatment of each other, must be governed by Christian principle.

In the present imperfect state of human knowledge, and the diversities of human constitution and education, it is not to be expected that men will exactly agree on all religious subjects. There is no subject of human thought which does not give rise to differences of opinion. Science of all kinds, philosophy, medicine, law, politics, have their sects and parties, as well as religion. But if Christians cannot in all respects think alike, they can and ought to feel alike. Wherever the great fundamental truths of revealed religion are held, wherever the image of Jesus is seen, there the disciples of Christ should be, at least in heart and feeling, one. Between different Christian societies of this kind there ought to be neither rivalry nor hostility. There should be a common joy in each other's prosperity, a common grief in each other's adversity—a warm sympathy with each other, as there is sympathy with Christ, the head of all. Till this state of things is completely realized, Christian Civilization will still be in its infancy; and this is what Christ himself intimates in his earnest prayer for his disciples, John 17: 20-24.

For as we still are far from a consummation so desirable, yet

within a single generation there has been very great and perceptible progress in this direction.

3. Schism must cease to be regarded as the appropriate scriptural remedy for error. There is no greater obstacle to the progress of Christian civilization, than sectarianism; and yet sects are continually multiplying, among those who must after all recognize each other individually as Christians; and that, too, under the plea of conscience. A few imagine that they are farther advanced and better than their brethren, and because they cannot bring all to their standard, a new organization is resorted to, for the sake of getting a *pure church*, as the phrase is: whereas the new organization, if it have not the same faults as the old one, has others generally quite as great. Or on a like pretence, a majority may by violent measures force a minority out of their communion, and again the number of sects is increased. This is all wrong. We have no right thus to make schism among those who, we have reason to think, really belong to Christ. Whom Christ receives, we have no right to reject. Their faults should be corrected by argument, by remonstrance, by affectionate appeal.

4. Popular ignorance must come to an end. The religion of Christ regards each individual man as capable of development and improvement; it teaches that every rational soul is capable of being made equal to the angels; it assumes that every human being has a right to competent instruction, and appropriate development, and that it is wrong to deprive him of it. While so large a portion of the human race remain in ignorance, the development of Christianity in society must be imperfect, and the thorough education of the masses is essential to a full Christian civilization. This is a truth which the New England fathers saw and acted upon beyond any other men of their age, and we are reaping the good fruits of their wisdom and toil; and the whole world is now at last waking up to this most essential principle.

5. Self-indulgence and intemperance in eating and drinking must come to an end. Good men have lost more than half their moral power, wasted more than half their time, needlessly exhausted their means of doing good, and materially short-

ened their lives by animal indulgences, without once suspecting that they had ever been in any respect intemperate. One man in a generation, really and thoroughly temperate, would accomplish more than five men such as have thus far existed.

6. Business and employments which tend to the destruction of man, must cease. Hitherto the chief question asked in regard to any business has been, *will it be profitable? will it bring money?* And if any other question is asked, it is only this, Does public sentiment so entirely condemn it that it is disreputable? Seldom is it asked, Is the business in itself right? Does it really promote the welfare of man? Hence the slave traffic—the liquor traffic—and other branches of what is called business, totally destructive to the well-being of mankind. In regard to their *business*, men very generally seem to think themselves released from all moral obligation to inquire as to its moral influence.

7. All war must come to an end. War is a state of barbarism; it does not belong to civilized life. In all its principles and movements, it is directly opposed to the spirit and precepts of the religion of Christ. Necessarily in every war one of the parties must be guilty of continual murder, and this is most commonly true of both. Dr. Franklin said, and not without reason, “*There never was a good war nor a bad peace.*”

Take the precepts of the New Testament and practice them exactly, and you have a condition of perfect peace. Take the precepts of the New Testament and reverse them exactly, and you have war in its perfection. War is as great a foe to civilization as it is to Christianity. It is by the arts of peace, and not by the arts of war usually that civilization is promoted. During the last forty years, since the great pacification in Europe, civilization has made more progress than in any hundred years preceding; and another thirty years’ war would plunge the nations again into barbarism.

I do not say that it is not necessary sometimes to repel force by force, nor do I intimate that all military men are barbarians, and out of the pale of Christianity, for this is not true. I assert *a general principle*, and it is said *exceptions prove the rule*.

On this point also very great and gratifying progress has

been made. Human butchery is not the honorable trade it once was; nor is throat-cutting now regarded as the only employment fit for a gentleman.

8. Oppression of every kind, and especially personal slavery, must cease. To slavery I would apply in all their force the same remarks which I have applied to war. They are both barbaric and unchristian—foes to civilization, and foes to religion; and those who encourage either, and those who refuse to do what in them lies to suppress both, are obstructions in the path of human progress, and the opponents of Christian civilization.

These are some of the more important points which yet remain to be achieved, and the progress towards them is already rapid. Those who croak as if the present were altogether an age of degeneracy, as if all the influences now at work are wholly inefficient for good, and that no real progress can be made till every thing be torn up by the roots and all reduced to primitive chaos, to be formed anew by the divine hand, show but little appreciation of the present, and a very great ignorance of the past.

The fastidious aristocrat from the drawing-rooms of Europe, may pass along the lakes and rivers of our western States, and call all that he sees barbarianism and degeneracy; but let the old pioneer, who traversed those wilds fifty years ago, revisit them now, and will he not see progress?

This is but a type of the world's progress in civilization—very much has been done, and much yet remains to be done—but every preceding step gives an impetus which makes the succeeding more rapid; there is the power of all that has gone before to increase the velocity of what is to come after; it is a progress of continual acceleration—an advance with geometrical progression. From the course of thought in this essay, we are led to remark:—

1. That the millenium is probably not quite so near as some have fondly imagined.

Christianity has now been almost nineteen centuries at work in the world, and its work is not yet half done, whether we consider the extent of ground which it covers, or its actual influence on society where it exists. The history of the world

for 6000 years, compared with the prophecies of the word, settle the point beyond reasonable dispute, that God will still continue to carry on this great work hereafter, as he has carried it on heretofore, namely, by human agency, and the use of means, and therefore the analogy of the past is to be the interpreter of the future ; for why are his people in this world unless it be to do it good ? and how ought this cause to be advanced save by the labors of those who love it ? Faster and faster will the work be done. At first it picked its way slowly on foot through the intricate wilderness, but at last it will go on the railroad with the swiftness of steam. Once news was carried by a man on snow-shoes through the woods, but now it flies along the air on the telegraph wires. There is all this difference, and yet there is more work still to be done, and work which will require considerable time.

2. We have very much to be thankful for and to encourage us, that is, if we are and intend to be fellow-workers with God, in the blessing and saving of men.

None of the purposes or promises of God will fail ; nothing that is done in his cause will be lost. All who have faithfully labored before our time, whatever persecution they may have suffered, or however their plans may seem to have been frustrated, have yet, all of them, reaped the fruit of their toil, and entered into their rest. Not one seed sown by them has rotted in the ground ; it has all come up and borne fruit, and will bear fruit to eternity. The apostles, though persecuted and slain, planted the standard of the Cross in every part of the civilized world ; they obeyed the last command of their Lord, they accomplished their object. The reformers, though harassed and driven from place to place, though plagued with poverty and want, and every hardship, though many of them perished in prisons, multitudes were hewn down with the sword, and not a few died in lingering agony by the torturing wheel and the burning fagot, yet they accomplished their object. The power of papal despotism was broken, the human mind was emancipated, a great step was taken in human progress, which can never be put back. Our own ancestors, though exiled from their native land, driven to an inhospitable shore and a

howling wilderness, deprived of the comforts and advantages of civilized life, assailed by sickness and savage warfare, and worn down by every kind of hard'ship; yet they accomplished their object, they fulfilled their mission. Another great step was taken in human progress, which can never be retraced. A nation was founded on a new model. The whole structure of society was reorganized, and on a new plan, a plan demanded by the advancement of civilization and commensurate with its progress. And where can the land be found worthy to be compared with our own, in its location on the map of human progress? Where is the country on the face of the earth that enjoys such an aggregate of blessings? An ample domain, capable of every variety of culture and product; abundance of food; the enjoyment of personal rights beyond what has ever been possessed before; a government, with all its faults, more difficult to be corrupted and more easily reformed when corrupted, than any other which has ever existed; open Bibles, and plenty of them; full liberty of worship, and no human authority over the conscience; perfect freedom to labor for the reform of all existing evils, and no power to prevent our speaking, writing, and publishing to our heart's content upon them all—in short, a free, unobstructed passage all along our path through this life, and an open gate to the kingdom of heaven if we choose to enter it.

He who can spend his time in fretting and weeping in such a day and such a land as this, deserves to be sent back to the days when men were convinced by the rack, and enlightened by the fires of an *auto de fe*.

We live in an exciting, and in some respects an uncomfortable period, but one in which there is much to be done, and when every one can be doing something. Happy are they who are faithful even unto death, for in the end they shall receive the crown of life. We cannot be idle and innocent: our condition and circumstances impose upon us the most imperative obligations to do, and to dare, and to suffer also, for the good of the world, the whole world.

Would you learn the much coveted secret of being happy, perfectly happy both in time and in eternity? I can divulge

it to you—'tis very simple. *Be benecvolent, be perfectly benecvolent, and you will be happy.* God has made you to be happy in this way and in this way only, and you can be happy in no other way. Selfishness in every form utterly defeats its own object, for selfishness itself is misery. Yes, O man, in search of happiness, in search of the highest good, perpetually seeking and never finding—*one thing thou lackest, go, sell all that thou hast and give to the poor, and come and follow Christ*—and then, and not till then, thou wilt be happy.

ART. III.—MODERN SCEPTICAL TENDENCIES.*

WE are not an alarmist. No good can result from creating imaginary evils or magnifying real ones. Nor are we among the number who fear, or seem to fear, that the devil is about to turn the world upside down, and convert all its inhabitants into a great, harmonious fraternity of French infidels. While human nature remains as it now is, the number of confirmed sceptics can never be large. Man is so constituted that he must repress some of the strongest impulses of his nature, and school his intellect into an unnatural as well as an inconsistent and vicious habit of reasoning, before he can become a thorough infidel. Perverse as mankind confessedly are, there are still but comparatively few who have the hardihood and reckless persistence requisite for such a task. Neither is there any intrinsic difficulty in distinctly stating and clearly illustrating the ample evidences upon which the Christian superstructure rests.

And yet, we are much mistaken, or there is need that attention should be directed to the sceptical influences now at work in various sections of society. In a matter of such momentous importance, it is worth while to be on our guard when even a few openly question the authority of our holy religion—

* THE ECLIPSE OF FAITH; Or a Visit to a Religious Sceptic. Boston : Crosby, Nichols and Company, 1852, 1 vol. 12mo., pp. 452.

especially when that few attain notoriety, on the one hand by the vehemence and audacity, or on the other by the refinement and subtlety, which characterize their attacks. If we treat their outcry with the silence which its logical impotence deserves, they become emboldened, and charge us with shrinking from the contest, through a consciousness that our cause is weak and vulnerable. They thus gain and hold an influence over not a few, who are not real sceptics, but who use this unanswered presumption as a cloak for a blind indifference to the claims of religion.

The case would be somewhat different, if the issues which scepticism presents were the same now as formerly. Then the old arguments, by which it has been so often vanquished, would be amply sufficient for its overthrow. But though ever and intrinsically the same, yet it continually assumes new guises—not so very much unlike those unsaleable books, which shrewd publishers sometimes contrive to dispose of, by altering the title, preface, and headings to the chapters, and especially by putting a new name on the title-page. Pyrrho would now-a-days be compelled to search for acknowledged adherents somewhere else than in the ranks of modern sceptics; and lord Herbert, or Shaftesbury even, would be far from orthodox among them. To say nothing of such men as Chubb, Tindal, Voltaire and Paine, Humie himself is regarded in sceptical circles as altogether antiquated and unsafe. Theories a quarter of a century old, become quite “unsaleable;” and a sceptical champion scarcely attains notoriety enough to elicit a serious refutation of his dogmas, before his head becomes so scarred that scepticism finds it necessary to begin the search for a new leader—to propound a new theory, and to give it the prestige of a new name. Hence, the conflict must be continually repeated—in new forms, and to some extent with new weapons. Not that the old ones are not good and amply sufficient for their intended purpose, but because our weapons must always correspond with the nature of the contest. Swords are very efficient, when fighting hand to hand, but useless at the distance of a hundred yards.

Moreover, absolute religious scepticism is seldom if ever

found, except in Christian countries; and the highest, or rather the lowest, forms of it generally appear in close juxtaposition with the higher developments of the Christian doctrine and life. At the first thought, it might seem that where the light of Christianity shines most clearly, there would be the fewest to question its brilliancy. But experience demonstrates that he who presumptuously persists in endeavoring with the naked eye to fathom the mystery of the sun's substance, very soon loses all perception of light and appears to himself to be enveloped in impenetrable darkness, even amid the splendor of noonday—a thing not likely to occur under the influence of starlight. The greater the light, the greater the danger of being blinded by an improper use of our organs of vision, and also the greater the injury which they will receive in consequence. It is thus, that as Christianity is now being everywhere so rapidly extended, and its light is becoming every day more clear and brilliant, there is danger that the number of sceptics may increase, and that the character of their scepticism may become more vitiated and dangerous. Men who owe all they have and are, more than the heathen, to the prevalence of Christian principle and the influence of Christian culture—without which it would be almost impossible so to pervert reason and nature as to become sceptics—may and do so misinterpret and misunderstand and misuse these blessings, as to labor but so much the more earnestly and recklessly to overthrow the source from whence they came. And such must be met, their influence must be counteracted, and they if possible must be led to perceive their fatal mistake. It must be made to appear that the new, as well as the old, forms of scepticism are the results of the perversion, and not of the legitimate use, of a right reason.

The war must be carried into Africa. It is folly simply to assume the defensive. Who would think of trying to persuade a man that been blinded, by too presumptuously gazing at the sun, that there was any such thing as a sun? Should we not rather endeavor to convince him that he was blind, and that his very blindness was a conclusive evidence of the sun's existence? We have been long enough engaged in building

up the defences of Christianity—they are absolutely impregnable. To remain behind them, is to give opportunity for the operation and influence of less than half of the elements of Christianity's power. She must sally forth, attack the enemy in his trenches, and dislodge him from his strong holds. Nor must she timidly hasten back to her fortifications. She must improve every advantage, must press closely on the rear of every retreating column of the enemy, and afford him no time to become, or appear to become, strong in some new intrenchments, or even to rally his scattered forces. Let the orders to the church be, "go forth!" and soon the tidings of the returning herald will be—"conquering and to conquer."

For this purpose, "The Eclipse of Faith" will undoubtedly prove an efficient instrument. It is evidently the production of a mind of great power, thoroughly conversant with the subject, and deeply imbued with a sincere and ardent love of truth. The style is grave and elevated, and at the same time is eminently clear, vigorous and even brilliant. No one tires in reading it. He must be a dull reader indeed, whose interest does not keep up unflagging to the very conclusion. It is published anonymously; but is understood to be from the pen of the Rev. Henry Rogers, an English divine, and the author of an article on "Reason and Faith," which sometime since appeared in the *Edinburg Review* and created quite a sensation. Though it is not long since he first began to attract attention, yet his manifest intellectual power and originality, and his eminently pure, fresh and vigorous style, have already caused him to become more than favorably known to the theological and literary world, on both sides of the Atlantic. A couple of octavo volumes of his miscellaneous writings have been collected and published in England, and a selection from them is advertised to appear from the press of the American publishers of this volume.

This work, however, does not profess to go over the entire ground of discussion between Christianity and scepticism. It is in fact very largely occupied with two topics—the alledged impossibility of miracles, and also of a "book-revelation" of moral and spiritual truth. But it would not be strange if the

advocates of these assumptions should feel under its well aimed, well applied, and powerful blows, somewhat as the advocates of the development theory—so prettily and plausibly maintained by that unowned hantling, the “Vestiges of Creation”—felt beneath the victorious tread of Hugh Millers’ “Footprints of the Creator.” Whatever may be the point upon which it touches, and whatever may be said of it in other respects, the clearness, directness and conclusiveness of its reasoning are such, that nothing short of absolute stupidity in an opponent can prevent him from wincing under the influence of its effective logic—while its popular form and method will attract many to its pages, who otherwise would not be likely to read such a work.

Judged merely as an artistic production, it is defective ; or, at least, it pays little heed to some of the more current canons of criticism. As already intimated, it neither pretends to discuss the general question of scepticism, nor does it confine itself to any one specific point. The discussion of the two subjects, which occupy each about an equal share of the larger part of the volume, is surrounded and even interspersed with several collateral discussions. Nor do these different topics appear to be selected on account of any very close or clear affinity with each other. Perhaps the strongest bond between some of them is that they are susceptible of the same mode of treatment. The work therefore lacks both the completeness and the unity, the one or the other of which criticism regards as in some sense *sine qua non*.

And again, it is neither a drama, a novel, a history, a biography, nor an essay ; but is rather the somewhat heterogeneous combination of the whole—a sort of intellectual chowder. There is at least enough of each of these elements to prevent the whole from being particularly characterized by either, and also not enough of either to impart or excite much interest if it were presented by itself alone. There is a rather slight thread of narrative, upon which are hung several dramatis personæ, who, besides being pretty well versed in the Socratic method of reasoning, now and then assume a scenic position and wield a truly dramatic power. The scene at the last in-

terview with Harrington D——, whether it is to be regarded as veritable history, or as a convenient figment of fancy; is fortuitous, most is admirably portrayed, and possesses not a little tragic interest. But still, the story has neither plot nor denouement, such as those terms are generally understood to indicate; and merely as a story, either of fact or fiction, it would find few readers.

Moreover, the several characters are not so much real individualizations, as the personifications of particular sentiments. The hero, if hero there is, is represented almost solely as a thorough religious sceptic. So strikingly is scepticism at war with the processes of our intellectual nature, that real, flesh and blood sceptics are generally most dogmatically certain of all uncertainty, and have a most unwavering belief in unbelief. But he has faith in nothing, and even “doubts, whether he doubts at all.” And what he is beside, or how such an absolute scepticism is or can be connected with different traits of every day personal character, we are but slightly informed. He mingles freely and agreeably with the other characters represented, but still says nothing, and does nothing, except to be the oracle of scepticism—to which he imparts scarcely the slightest tinge of individuality. It is true that he displays a wonderful and admirable ability and tact in arranging, combining, and applying the various resources of scepticism—and that, too, apparently on the spur of the moment. There is also no little originality in the methods by which he most effectually disposes of one and another, and another, and still others, of the various theories which affect to be able to overturn Christianity—sceptic that he is. But in even this, he is little more than a matchless mosaic of scepticism. In the other characters, this want of individuality is still more manifest. George Fellowes, the second in prominence, is but the merest parrotty echo of that modern improved rationalism, which arrogates to be almost infinitely more “religious” and “spiritual” than the most pious of the pious old puritans.

The author, however, seems to be fully aware of these things, and frankly confesses that the book “might have been very properly entitled ‘Theological Fragments.’” Nay! more.

he manifestly intended to brave some of the rules of criticism. But taking the obvious design of the work into the account, it is not certain but his method must be regarded as an evidence of the highest genius rather than otherwise. The object is not to illustrate life, but to develop principles. Incidents exemplifying individual character, would therefore only tend to divert attention from the end to be attained. It is stated at the outset that the book is neither all fiction *nor* all fact—by which we suppose we are to understand that there is so much play of the imagination, as is necessary to place the principles which are discussed in the clearest and strongest light, and that all facts not essential to this purpose are on that account omitted. Hence, the author tells us at the conclusion, that if he shall prove successful in enforcing certain sentiments, he will “be well content to bear the charge of having spoiled a fiction, or even of having mutilated a biography.” And since he has invested the discussions which so directly and manifestly lead to the establishment of those sentiments, with so pleasant and potent a charm—urging the reader on from page to page with tireless interest—we are more than content that the fiction is but the reflection of truth, and the biography only the expression of the useful.

A most admirable characteristic of the work is, that one interlocutor, as the representative of some particular phase of scepticism, is most successfully made to overthrow the champion of some other sceptical faith. Each in turn becomes the victor and then the vanquished; and the last, being deprived of the mutual support of his diverse companions—agreeing only in their hostility to an evangelical faith—falls from inherent weakness. And these keen conflicts of discordant and repelling sceptical theories, most impressively evince that he who flees to scepticism, to avoid what is sometimes termed the “religious distractions of the present day,” makes an exchange which a thousand fold augments the evils he would avoid. Nor is it the least important and effective of the conclusions thus elicited, that the arguments of scepticism, if good for anything, are good against itself. If conclusive at all, they are conclusive that part by part it is a falsity and a villainous deception.

And throughout the book, particularly toward the conclusion, and especially in the preliminary discussions of the "last evening," the inconsistencies, absurdities, difficulties and danger, inseparable from scepticism and infidelity, are so strikingly suggested, that few sceptics could well avoid admitting, with Byron, that the "best" of the infidel and the sceptic is but the Christian's "worst."

There are several episodes and interludes of fancy and narrative, each most effectually exposing some one of the fallacies and absurdities of those who oppose Christianity. Among these is what is termed "A Sceptic's Select Party," in which a wonderfully strange melange of conversation is served up, in such a way as most effectually to use up the sentiments of several of the party. Then there is a shrewd day dream concerning the "Blank Bible," and the situation which the world would be in without the Bible is very forcibly presented. Another diversion adopts the sceptical criterions of historical criticism—such as are adopted by Strauss and others—and by them proves that the present "Papal Aggression (in England) is impossible"—thus most conclusively evincing their fallacious nature; reminding one of archbishop Whateley's "Historic Doubts." Still another, and perhaps the most amusing of all, is styled the "Paradise of Fools." Its object is to manifest the utter impotence of human reason and ability to give us anything better than the Bible and Christianity—or even as good. It also incidentally illustrates the wisdom, goodness and excellence, so profusely exhibited in the gospel.

The book closes with an expose of what is perhaps after all the great fallacy of scepticism—that of demanding absolute demonstration, evidence which cannot be denied. This, it is truly said, is from its intrinsic nature inconsistent with such a life of culture and trial as that in which we are placed. The man who speculates upon stocks would take little business credit to himself, if his wealth were to flow into his coffers, by simply picking it up in the streets. A boy or a monkey could do that. But when, by a long and careful acquaintance with the operations of business, he at last comes to be able so to balance the probabilities of trade as to be almost uniformly

successful in his ventures—then he is thought to be, and is, business man *par excellence*.

Moreover, he *must* so balance probabilities, and then must *act* without attaining absolute certainty. Mathematical demonstration is seldom if ever possible in the affairs of practical life. Even the laborer, who works by the day, is compelled to trust to the integrity and ability of his employer, and is never beforehand absolutely sure of his pay. The farmer, perhaps the most independent of all, is still compelled to compare probabilities, and is never in advance certain of a crop. If even he should wait for absolute certainty, he would find only the certainty of being compelled to “beg in the harvest and have nothing.” And just in proportion as a greater exercise of intellect is demanded for the operation, does the question of probabilities become more intricate and obscure. Those operations which are the most purely physical, like those of the farmer and the day laborer, approximate much more nearly to the certain, than do those of the merchant, the trader, the artisan, or the banker. The questions with which the teacher, the political economist, and the civilian, have to deal, are almost solely those which are, and must necessarily be, solved only by a nice and patient balancing of involved and conflicting probabilities.

But no one—not even the sceptic—thinks of refusing to enter the arena of these avocations on this account. The sceptic will act in relation to these matters as busily and as confidently as any one else, from mere probability; but strangely enough he will not act in the same way concerning religious matters.—Nay! not so. He *does* act from mere probability, on even that question. It is true that he demands the most incontestable demonstration before he will consent to accept Christianity but he believes in unbelief upon merely probable evidence. He is not, and confessedly cannot be, actually certain that Christianity is false, or that scepticism is true. It certainly *may* be that after all there is a God, that the Bible is his word and that some and many things may be known with a satisfactory degree of positiveness. Of all things in the world scepticism is the most uncertain and undemonstrative. The

most that it can consistently claim is that it "don't know" that Christianity is true—it "don't know" that there is a God; or, if there is, that the Bible is a revelation of his will. The sceptic refuses to believe that Christianity is true, merely because, as he says, it has nothing but probabilities in its favor—no matter how strong those probabilities are. He will not believe *that* without demonstration—absolute certainty; but forthwith he proceeds to believe that it is at least probably false from mere probability, and that of the flimsiest kind. The plain english of the matter is simply this, that the sceptic will not admit as evidence in favor of Christianity, what all the world, himself included, do and must regard as conclusive concerning everything else, and which even he treats as trustworthy and satisfactory against it.

We should have been glad if our author had pushed this line of argument somewhat farther than he has done. But it was not necessary to the purpose of his book, and hence we have no right to complain. His great champion of scepticism had indeed been signally victorious in every encounter with his deistical and infidel friends, but after all he had but vanquished the van and flanks of his own forces. Every victory had thus rendered him more and more defenceless. Nor had he himself escaped unscarred. He, too, was bleeding at every pore—victor though he was; and it therefore did not require many blows to lay him prostrate in the dust.

It is not only true that men do and must act as has been indicated, but mathematical demonstration is not after all so superior to other kinds of argument. How do we know that two and two make four, except that consciousness asserts it? Can we "demonstrate" it? Proverbially not. But is it any the less to be believed on that account? And how do we know that the axioms upon which all mathematical reasoning rests, and without which nothing whatever can be demonstrated, are true? Can they be demonstrated? Are they not in fact simply the decisions of consciousness—the judgments of the same tribunal that decides between probabilities? And are its decisions any the less legitimate and trustworthy in one case than in the other, except as they may in particular instances be

more emphatic? In point of fact, and so far as absolute value is concerned, the argument from probabilities is just as safe and conclusive as is mathematical demonstration. The difference is that each is adapted to a particular province of reasoning—conclusive and supreme in its own province, but utterly impotent in that of the other.

Nor is this all. Whenever, as is sometimes actually the case, the conclusions of mathematical demonstration come into collision with the decisions of our consciousness, we invariably adhere to the latter in preference to the former. Mathematics demonstrate, beyond the possibility of a mathematical cavil, that a polygon, having an indefinite number of sides, but still a polygon, is exactly coincident with an inscribed or circumscribed circle. If you demur, you are at once pinned to the wall by the mathematical demonstration of all manner of absurdities. But still no one believes that a polygon and a circle are or can be exactly alike. Even a mathematical professor will grin, and tell you that it is a sort of mathematical fiction, which is convenient and necessary for the demonstration of other theorems, in which the actual error is not so involved as to vitiate or impair the conclusion. And so of the doctrine of the parabola. Mathematics demonstrate it; and still no one can be made to believe that two lines, perpetually produced, can continually approach each other and yet never meet. It is of no use to say that it is because they are not in the same plane—consciousness still asserts that if they are produced far enough, and continually approach each other, they will somewhere meet, and *everybody believes it*. If, therefore, any higher value is to be attributed to one kind of reasoning than to others, such higher value is not to be predicated of mathematical demonstration. If “figures won’t lie,” there are places where men won’t trust them.

For anything more than a very brief and imperfect statement of the discussion of the two principal topics of the volume, we must refer our readers to the book itself. After the best idea of it which we can impart, it will still most richly repay perusal.

Hume’s definition of a miracle—that it is a suspension or

violation of a law of nature—is substantially adopted. The point, however, is made clear that all we know of a law of nature is “the *fact* that similar phenomena uniformly reappear in an observed series of antecedents and consequents ;” and the sceptic adds, “which series is invariable so far as *we* know, and so far as *others* know, whose experience we can *test*.” Anything short of this would obviously leave room for a miracle *now*. But unless we assume, not only the eternity of matter, but also the eternity of its present arrangement, so as to avoid the idea of a creation, then there must have been a miracle, and even many miracles, at the creation. Geology—that some time supposed foster child of infidelity—here answers a most important purpose. It most decisively evinces that there has been a creation. There was a time when the world was not what it now is, and most clearly there was a time when the world was and man was not. There were, therefore, laws of nature, uniform series of antecedents and consequents, before his creation, which his creation necessarily suspended or violated. His introduction among what was before existing, was, to say the least, quite as much a suspension or violation of natural law, as would now be the raising of a man from the dead. Moreover, if man was introduced into the world full grown, *that* was a miracle. If he was introduced an infant, then he must have been brought to maturity by a miracle. Every conceivable suggestion of scepticism is considered, and yet none of them is able to account for his maturity without the intervention of a miracle. The general conclusion is that if there were miracles then, miracles are not *per se* impossible ; and therefore what the Bible terms miracles may be such in reality.

Every infidel must admit, with Hume, that “there is a uniformity in both the moral and physical world, and that nature does not transgress certain limits in either the one or the other.” In other words, the moral world has its laws, its uniform series of antecedents and consequents, any infraction of which is therefore precisely as much a miracle as the infraction of physical law. But such is the character and amount of the evidence of the genuineness of New Testament mira-

cles, that to deny its force and conclusiveness is to affirm the suspension or violation of the ordinary and well known laws of mind. To avoid Scylla, the infidel rushes upon Charybdis. To explain away the miracles of the Bible, he virtually admits and claims the existence of a still greater moral miracle. And such, too, are the various sources from which the evidence in favor of the miracles of the Bible comes, that to avoid one miracle, he necessarily admits the existence of several, each equally as great, and even greater.

The idea of the actual impossibility of a "book-revelation" of moral and spiritual truth has never gained much credence in this country. Our author, however, in discussing it, discusses many things that do prevail here; and also most incontestably shows that a "book-revelation" is possible; that in fact the assertors of a contrary sentiment give us book-revelations—and nothing *but* book-revelations—to prove that a book-revelation is impossible; and that this, or something equivalent to it, is the only way in which man can receive a revelation at all. The book-revelation of the Bible is perfectly analagous to the means and processes, by which all instruction and culture are made available for the purposes of human development and progress.

An idea somewhat analagous to this, and briefly but effectually adverted to in this volume, is that of accepting a portion of the Bible and rejecting the remainder. This prevails to a considerable, and perhaps we may say an alarming extent in the United States, particularly in New England. It appears in various guises, and in connection with creeds of somewhat different complexion in other respects, but agreeing in this, that man possesses some kind of a faculty which may sit in judgment not only upon the evidences but the character of any professed revelation or religion. Exactly what that faculty is, they are not very well agreed among themselves. Some call it reason, and do not so much object to be termed rationalists. The most, however, are rather shy of that term; and a large number, without being able to impart any very precise idea of their meaning, talk very oracularly of "natural religion," of "absolute religion," of "insight," and of the "spir-

itual faculty." They are intensely "religious;" and although they virtually reject from one to four fifths of the Bible, yet they still preach from it, and sometimes almost ask us to accept them as superior to Christ himself.*

The mistake of these declaimers is two-fold. The first is that of affirming or implying that their "reason" or "insight," or their "reason and insight," is not only equal to that of those of all other men together, but even of deity himself. For if it be not equal to that of all other men, then some other man or men may ascertain what Theodosius Pomposity never ascertained, and thus find him guilty of rejecting as not divine and trustworthy what after all really is such—and that very thing may be a point upon which even eternal interests are depending. And if this faculty be not equal to that of God—in the province of human affairs—then his final judge may bring him into the same dilemma: while it must be remembered that according to this theory he has all along been doing just what and only what he was under the most imperative obligation to do. It is of no use to fall back, as most of the supporters of this theory do, upon the idea of the sufficiency of natural religion. If there is any such thing as a "natural" religion, by which or in which God has given to all men a "spiritual faculty" sufficient to meet his necessities, even though not absolutely perfect, then man needs no revelation at all. The whole may at once be thrown away, without this bothering operation of sifting. If it is coincident with "natural" religion, it is therefore utterly useless; if contrary to it, or even only above it, it is to be rejected—"natural religion" is all sufficient; and we cannot perceive any use of making a cats-paw of the idea of a revelation.

If it be said that we need and God has given us a revelation, but one by some means mixed with error, and that we have a faculty capable of separating the vile from the good, though not of discovering truth, the answer is that we want to see some sort of unanimity in the separating process. When

* Theodore Parker in his *Discourse on Religion* affirms that so far from Christ's being divine, we are yet to expect men as much greater and better than he, as he was superior to any that had preceded him.

it turns out that this faculty everywhere and invariably pronounces this to be gold and that to be sand, we shall begin to have some respect for it. But unfortunately it is not so. Dr. Pomposity pronounces this to be the genuine article, but Dr. Somebody else, whose "insight" for aught we know or can perceive is quite equal to his, is of a very different opinion, and the third Dr. differs from either and both—and so on, until put together the rejected parts comprise the whole of the sacred oracles, or on the other hand the accepted portions are equal to the good, old orthodox Bible. Gentlemen, when you get your canon completed, when you are agreed among yourselves as to precisely what part is and what part is not to be accepted, without doubt we shall be ready most devoutly to recognise it as the genuine, distilled, double-refined and clarified article! Until that time, however, please excuse us dull heads for fearing that we should be in no wise the better for the exchange.

The fact is, that however prettily or smartly any one may talk, this "natural religion," or "absolute religion," or "insight," or "spiritual faculty," or "reason," or whatever other magical name may be given to it, is one of the blindest leaders that ever essayed to lead the blind in this proverbially dark world of ours. It has been groping about for these six thousand years, and has decoyed mankind into all sorts of quagmires and stews, and well nigh broke their necks, and hearts too, in all sorts of wild-goose chases after some illusive will-o-the-wisp; but wherever and whenever any real spiritual light has appeared, any actual, tangible religious good has accrued to the race, it has somehow always happened in connection with what we are now told is an effete and silly, superstitious veneration for and belief in the Bible—the whole Bible—the Bible as inspiration gave it to us.

The other mistake, to which reference has been made, is that of not discriminating between revelation and the evidences of its genuineness. The latter are most certainly within the cognizance of our intelligence and reason. We not only may, but we are most imperatively called upon to consider and pronounce upon them. Otherwise we could not even know what is and what is not revelation, and therefore could have

no rational faith in it. But when once the evidence has been considered, and it proves to be sufficient—as in the case of the authenticity and inspiration of the Bible, we do not hesitate to declare that it is—then and there the province of our boasted reason or insight has reached its utmost limit. It may go no farther, at the peril of blasphemous presumption. “Who art thou, O man, that repliest against God?” No matter if reason cannot fathom the subject—no matter, even, if it appear contrary to reason. Are we not continually learning what reason has not before been able to comprehend? and are we not almost perpetually ascertaining that what has appeared contrary to reason is not so in reality? Shall we not have enough faith in God’s revelation, to believe that what reason cannot grasp, and what may now seem to oppose it, is only above and beyond and not contrary to reason?

Nor is the process of examining the evidence of the authority of the Bible to be carried on piecemeal. We insist that the Bible is either to be accepted or rejected *as a whole*. No theory of satanic interpolation, or of imperfect inspiration, is to be admitted. If inspired at all, it is all inspired. If there is evidence that it is at all a revelation from God, then it is all a revelation. Of course it is not meant that everything in the Bible is to be taken as true. This the Bible does not claim, but rather expressly tells us to the contrary. It contains some of the declarations of the devil, of wicked men, of good intentioned but mistaken men—as in the case of Job’s friends, and of others who manifestly were not inspired. It is true that they uttered the things ascribed to them, and that God inspired others to record some of their sayings and doings; but this neither causes God to be responsible for them, nor makes them true, nor does it impose any obligation upon us to obey them. The Bible is to be taken as *just what it professes to be*; and a careful study of it will enable us to understand its professions, without any *more* trouble than it requires to understand our modern improvers of it.

The evidences of the truth of revelation are not such as can be brought to bear upon isolated portions and not upon the remainder. They are not indeed strictly applicable to any situ-

gle part, only as it is a component portion of the associated whole. Each of these portions is also so connected, so correlated, so closely and manifestly related to the rest, that one of them cannot be abstracted and leave the remainder inviolate. The moment one is taken away, those which remain are not what they were before. Nor is it to be supposed that God would be at so much pains and effort to give us a revelation, and yet after all give us one which is so intermixed and interfused with error that the best of men would be unable to tell which and what is truth or falsehood. Especially is it incredible that the sifting should be left to a tribunal so incompetent for such a purpose, as is human reason or insight.

Perhaps a third mistake, if indeed it can be called a mistake, ought to be enumerated. These modern apostles talk very pertly of "the right to think, to doubt, to conclude." But an examination of their oracular and boasted teaching would lead us to suppose that the "think" was thrown in to complete the rhetorical harmony of the sentence, and that "to conclude" simply means to dogmatise—dogmatic doubting appearing to be the sublime essence of their philosophy. In much the same strain, those who do not "doubt" at least a part of the sacred oracles are charged with having "banished reason from the premises."

All this sounds very prettily, and no doubt will answer a purpose, with those whose ears are charmed with pleasant rhetoric, and who do not take the trouble to enquire for the facts in the case. Christians are thus very easily and speedily converted into dolts and blockheads, and their stolidity is most sagely contemplated with very pious horror. But still, it may be suggested that *such thinking* is after all a very cheap kind of argument. It does not necessarily indicate the highest grade of genius.

It is scarcely worth the powder to repel the vile insinuation that the believers in revelation—the whole of it—remain such, only by repressing thought and banishing reason. Christianity must certainly be a wonderful thing, if being from one to four fifths "fables," and "myths," and "phariseisms," and we know not what else, it has still overcome unprecedented ob-

stacles, not only without thought and reason, but against them. It would, moreover, be somewhat difficult to tell what scepticism is, if it has again and again, and still yet again, and always, been overturned without either force, rhyme, thought or reason. It is indeed most passing strange that with a fair field and in an open fight, that which it is intimated is the very embodiment of thought and reason, is always put to the worst by that which is utterly or principally devoid of either, and opposed to both. Strange things occur in this strange world, but this is yet the strangest of all ; and, withal, very complimentary to this modern boasting reign of reason.

But one does not need to "think" very deeply to perceive that one of two things must be true—either these priests of thought and reason are after all but sorry thinkers and reasoners, or else at least their type of thought and reason is not very trustworthy. To hear them talk and prate, one would think that Christianity were an unfathomable chaos, out of which they would bring order, and harmony and beauty. But instead of these, we see nothing but night-mare phantasms and hobgoblin fancies, until for very fright men hasten back to the plain, straightforward and practical common sense of the Bible. To hear them rhapsodise of the "absolute religion"—of which it makes little difference whether Osiris, or Baal, or Jupiter, or Thor, or Brumha, or Buddha, or the Living God, be the representative and head ; and according to which "Moses and Zoroaster, Socrates and Jesus," and we suppose Confucius, Mahomet, or a cannibal South Sea islander, are alike worthy worshippers—it would be supposed that they had evolved a principle which would elicit universal and hearty approval. But not so. Strangely, again, the universal heart or reason responds to no such idea of universal or absolute religion. It is but the few—the very select and modest few—who ever reach so sublime a height. This puzzling, bothersome fact might be accounted for on the ground of human depravity, but unfortunately the believers in this absolute religion, are mostly unbelievers in respect to that doctrine. The conclusion therefore is, that they have not really hit upon the absolute religion, or else that finding it they lack the ability to manifest it. The ability, in

many cases they do not lack—the question of discovery is much more doubtful.

Whatever may be said of the diversity of religious sentiments, still it must be admitted that Christianity—the Christianity of the Bible—has its great leading characteristics, so clearly and strongly marked as to demand and gain the assent of all its adherents. But how is it with our *thoughtful* and *reasoning* friends? Do they give us anything more definite, anything more obvious and satisfactory? The question itself is but a mockery of their impotence. They have a common creed, but it is a creed of a single article. They agree in rejecting and opposing Christianity, as it is; but beyond this they agree in nothing. They unite in asserting that the Bible must be improved—it is becoming obsolete in this “age of progress”—but most unfortunately no two of them can agree as to what part needs their tinkering, nor as to that with which they shall patch it. It is also not a little amusing to notice the pliant character of this “absolute religion.” At one time it proclaims itself as the very paragon of thought and reason, and at another it throws itself upon the “spiritual faculty,” by which the unthinking, unreasoning savage, “his hands smeared all over with human sacrifice,” is in its estimation a most devout and acceptable worshiper—much better, even, than the orthodox Christian, who is certainly not *less* thoughtful and reasonable!

As already intimated, it is not because reason and consciousness are really so blind and impotent, in their sphere; but it is because men try to force them into an office which they are not and cannot be qualified to fill. Instead of using them to ascertain what is revealed, we try to compel them to give us a new revelation—a thing which they are by no means capable of doing.

Such vain and presumptuous trifling would hardly be expected within the pale of the Christian church, and yet we confess that we have been startled to hear even ministers deal so lightly as some have done with the sacred volume. The difference appears to us to be slight, whether a given doctrine of the Bible is pronounced absolutely false by the sceptic or the infidel; or whether, while admitting that the ordinary and

accepted principles of interpretation demand us to receive it, it is still pronounced upon and rejected by virtue of some power or faculty inherent in ourselves. If one portion may be thus adjudged and set aside, then may another and another, until the infidel must be justified in his rejection of the whole. The plea urged in defence may be different, but the principle is the same.

Another phase of modern sceptical tendencies is the somewhat vulgar cry occasionally heard of "down with the Bible!" "down with the ministry!" "down with the sabbath!" or "down with the church!" Like the dogma just mentioned, and unlike the earlier infidelity, it arrogates to be wiser and holier than Christianity. It is exceedingly shocked at the inhumanity of Moses, thinks Paul most insanely bigoted and superstitious, and judges the Savior to be altogether mistaken and impracticable. It deals much in what it is pleased to call the inconsistencies, absurdities, contradictions, and particularly the inhumanity and immorality of the Bible—especially of the Old Testament.

These are grave charges. But it is not a little singular that the very light in which these things appear so bad, is borrowed from this same Bible. Try the circumstances which are adduced by any standard that has prevailed in any country not at least professedly Christian, and the charges cannot be sustained—it cannot be made to appear that they are heinous offences. This, in Irish phrase, is "borrowing yonr shillaleh to give you a thrashing with," with a vengeance. But this very fact throws suspicion upon the entire charge. The manifest and acknowledged influence of the Bible—that which it has actually exerted—is exactly the reverse of that which is charged upon it in the allegations. The plain inference therefore is, that the nature of the occurrences and facts, which are said to be so objectionable, have been mistaken and misconstrued.

In fact, the question is falsely stated. It is not how those things appear in comparison with absolute truth, or whether they would be sinful if *now* practised by ourselves. It is notorious and proverbial that circumstances alter cases. That is ~~admissible~~ **admissible** and right under certain circumstances which is not

under others. A parent may, and *must* permit that in a child three years old, which he is highly culpable to permit in a child thirteen years of age. Why then may not, and must not, God in like manner permit that in an early and both intellectually and morally unenlightened age, which is by no means to be permitted under circumstances of far greater illumination. To judge the matter correctly, we must therefore put on Hebrew spectacles—and those, too, precisely as old as the time of the event under consideration—and look upon the question just as it was looked upon by those who lived at that time. This is so plainly and obviously a principle of common sense and of justice, as to need no farther illustration.

Upon this ground, it may fearlessly be asserted that the consistency and moral character of the Bible are above impeachment; and that, too, without resorting to any hair splitting distinctions between “permission” and “command,” between sufference and approval. It may be made most triumphantly to appear that the character of even the Mosaic dispensation was not only as high as anything which the world had then known, but that it was actually higher. Where is the system of equal antiquity that can be compared with it? So much is it superior to any preceeding or contemporaneous system as necessarily to evince that it must be of divine origin. Aye! more. It is capable of being shown that that dispensation, including all of those things which in our clearer light appear deficient, was the very best that the Jews and the world could then appreciate, or would have received. Had its standard been higher, it would not have been unlike trying to teach a child to read before he had learned the alphabet, or attempting to explain a theorem in calculus to one entirely unacquainted with algebra.

The charges against Christ and the New Testament are seldom made, being manifestly regarded by those who make them as their weaker points, and therefore need not be dwelt upon here.

In this discussion, the term scepticism has been used with a considerable latitude of meaning. In popular usage, scepticism and infidelity are often if not generally used interchange-

ably. Deism and scepticism, though apparently diverse, are yet very closely connected. Indeed, the tendency of the former toward the latter is too obvious to be easily mistaken. When once a person has succeeded in persuading himself that the vast mass of external and internal evidence, by which the Bible is proved to be the word of God, is not sufficient to justify such a conclusion; or even, when admitting that the Bible possesses some kind and degree of truthfulness, he still persists that there is not evidence enough that all of it is what it professes to be—then it is no marvel if he should come at last to assert that there is not evidence enough to prove anything; and thus become most delightfully certain that everything is uncertain, and be a firm and dogmatic believer in unbelief. In point of fact, scepticism is but deism completely developed—an infidelity of somewhat larger growth.

It is an obvious principle of common sense not to relinquish that which has some positive good in it, until we are sure of securing something better in its stead. Place the lowest possible estimate upon Christianity, and yet it must be confessed that somehow it is most intimately, if not inseparably, connected with our dearest and choicest blessings. It and civilization have gone hand in hand, and where it has not led the way, civilization has never found a foothold. The blessings of freedom and of free institutions, of intellectual and moral culture, of social order and refinement, and of domestic affection and happiness—to say nothing of comfort and support in trial and adversity, of such a guidance in prosperity as fully to enjoy and safely to perpetuate its blessings, of a calm and abiding spiritual joy and a hope of a brighter future world, and of a peaceful and joyous death—these, all these, are so closely and manifestly associated and connected with Christianity that even the sceptic must admit that it has done, and is doing, at least some good, even in this world. And can the discordant faronade of scepticism give us any thing better in return for all these things? If it had the power, it would take very much from us—but what else can it do for us, than to rob us of nearly all of good that we enjoy? O, sceptic, *what?*

ART. IV.—DANIEL WEBSTER.

A great statesman's life is a public interest. Not that he does more, of necessity, to affect men than others who stand out less prominently before the world, but because he is so closely and obviously allied to what is usually called the Public Welfare. He moves chiefly within the sphere of the world's present life. The almost omnipresent agencies of government speak of him, and so give him a similar ubiquity. In some sense, our bread and butter passes through his hands before our lips may touch it, and, ere we can put on our bonnets and boots, we must wait his nod of approval. The scream of the locomotive, as it dashes forward to bring us to our goal, seems like a cry of gratitude that he has given the signal for its departure; and we shake hands with China because he endorses our mutual proposal to be friends.

It is not absolutely true that any one man may thus perfectly control us. Out of barbarism and the papacy, (and there may perhaps be no need of making even this exception,) governmental power centres in no single mortal. One man, or even one woman, or one child, or one dunce, may *represent* it; but how to possess and exercise it they find not. In exploding the divine right of kings as a theory, time and God's Providence have taught men to be restive under absolute monarchy as a fact. Our fathers have not asserted equality of rights in vain. If some of their degenerate offspring see in it only "a rhetorical flourish," it proves to multitudes, lying in the dust, the prophecy of a resurrection which fulfills itself. In the stupidity which follows the wildness of intoxication, France may meekly stoop down and unloose the sandals of some Napoleon IV., who shall be less a man and more a ninny than her present imperial puppet; but then, drawn up again by the force of her restored elasticity, the royal pageant will fly like the stone from the sling of David. The rights with which men may not meddle are beginning to be understood, and the voice of the people is respected and feared even by those who affect to treat

it with contempt. Even Kings are somewhat careful to decree what their subjects demand.

It is nevertheless true, even in Republics, that the government is generally thought of as incarnate in some one, or some few, human forms. We stoutly insist that the masses rule ; but at the same time we give our censure for abuses and our gratitude for benefits to a few, or it may be to a single leading statesman. The reasons are obvious. The masses are remote from the immediate machinery of government, the statesman regulates its movements with his own hands ;—they are the merchants writing telegraphic dispatches in their counting rooms ; he is the operator that sends them flying along the wires to distant cities. The masses, when seen, are chiefly occupied with other things that seem foreign to government ; he is directly and constantly concerning himself with its varied affairs. They are ordinary men, having, to the observer, but small governmental ability ; he is a giant spirit whose opinions are weighty, and whose movements keep awake the earnest interest of continents. They do little but deposit small pieces of paper, variously inscribed, in little wooden boxes, as leave is given them ; he sits down anxiously at his desk, and when he rises, the bonds of intercourse have been sundered between nations, or, before the breath of peace which he evokes, the sulphurous cloud of smoke rolls away from the fields of war. And then we know very well that a master mind can often govern as well through the masses as otherwise. Mark Antony was only a single Roman citizen ; he wished to destroy Brutus whom the people had just followed home with plaudits ; but an harangue of twenty minutes converted the Roman populace into powerful instruments of his vengeance. Under Republican, sometimes not less than under Imperial rule, a single powerful and popular man pulls down and sets up as he will. He is not only the servant but the master of the people ; if he obeys their behests, it is not till after he has decided by his overshadowing influence what their behests shall be. They nominally hold the power, he actually wields it ; he verbally acknowledges them as Governors, they really accept him as the Government. And so when he suddenly passes away, it seems almost,

for a time, as though a Samson were bowing with his might, clasp-
ing the governmental pillars and pulling the fabric to the earth
with him. We instinctively hold our breath for a moment,
the temple stands still firm, the world rolls calmly on, and the
illusion is dispelled, "WE STILL LIVE."

The death of DANIEL WEBSTER is an event standing, in
some respects, by itself. Nobody witnesses such a fall with
indifference. He has seemed, to the people of the United
States, a great national possession; and to even other nations
he has been revealed as a part of the Western Republic. It
has been felt that he was really ours, as we feel that Mount
Washington and the Mammoth Cave and Niagara are ours.
When we have unrolled our Constitution before the eyes of
the nations, we have put him beside it as its Expounder and
Defender, and so have demanded the world's reverence.
Every body had a personal interest in him—from the President
who felt more secure because he received his counsels, to the
District School boy who gloried in reciting extracts from his
speeches. His public life was a long one, and it seemed to
increase in prominence and grow in importance even to its
close. And now that he is no more here to bias the judgment
of men, his plainly written life will be every where inspected,
and there remains but the impartial trial of Justice and the
solemn verdict of History. We aspire to neither the functions
of the Judge nor the Historian. We have only a few words to
say touching the man and his life as they stand out before the
public eye; a few words touching some of the questions which
his life and death press on our attention; and a few words
touching the lessons suggested and enforced by his history. He
is well worth our study, even though we fail to fathom and
comprehend him.

DANIEL WEBSTER was born in New-England, while the at-
mosphere was yet smoky from the cannonading of the Revolu-
tion. His cradle lullabies were the martial airs of American
Liberty, still struggling fiercely for her triumph. He was
trained by patriotic teachers, who inculcated hatred to oppres-
sion as both a civil duty and a religious virtue. All about him
were the grand works of God, and on his mother's stand lay

the Psalms of David which described them in the language of religious adoration. The rigid virtues of Puritanic Christianity he heard inculcated in the sanctuary, and the beautiful humanity of Christ beamed on his eyes and heart like a glory from Heaven. All that is favorable in locality and influences to the growth of a free soul and a hearty reverence for moral purity and duty, combined to lay in him the basis for a philanthropic and a Christian life.

Nor was his nature without susceptibility to such influences. Religious convictions were deeply lodged within him, and there they seem ever to have remained, defying all the tides of worldliness to sweep them away. "They fell not, for they were founded upon a rock." He was never sceptical; it seemed that he never could be. He gave abundant proof of having studied theology, and avows that he never ceased to read his Bible with interest and profit. He well understood the law of Christian obligation, for he could faithfully apply it to the varied spheres and functions of life. His avowals of religious belief seem ever to have been intellectually sincere. Over the revelations of the Bible he was always unaffectedly solemn and impressive. Whatever he may have lacked, he never seemed wanting in a reverent appreciation of the sublime aphorism of Mohammed, "GOD IS GREAT."

And in his heart, too, was an altar which God had erected to Freedom, and on it the fires were early kindled. Generous, kind-hearted, affable and condescending, his neighbors and friends assure us that he was. And early in his public career he lifted up his strong voice in behalf of the oppressed at home and abroad. His noble testimony at Plymouth, given so long ago, is still quoted with enthusiasm. He gave early and high promise of being an embodiment—not of party principles—but of American independence and legal equality. He declaimed against despotism with an earnestness which sincerity only could inspire, and with a power that will make his words immortal. He spoke across the ocean when Greece was struggling for her life, and his speech roused her scarcely less than did the stormy eloquence of Demosthenes in the days of her ancient peril. And even in later life, he confessed that it was

the Christianized conscience of the north which protested against Slavery, and insisted that the Wilmot proviso was his stolen thunder. All this shows plainly that Christianity left itself not without witness to his understanding, and that Justice and Philanthropy claimed a dwelling-place in his heart.

It is a difficult task to measure his intellect, and estimate its calibre. Every where is conceded to him the majesty of might. His mind was a massive, yet by no means an unwieldy aggregate of forces. He never startled by his rapidity, nor dazzled by brilliance, nor chained by a subtle magnetism, nor charmed by an illusive beauty; his intellect tramped straight and steadily along to its goal, kicking aside or treading down every obstacle, scarcely seeming to care whether it were in the beaten highway or the trackless wild. It was the gigantic tread that arrested attention; it was the almost resistless momentum with which he moved onward that made it seem presumptuous to risk a concussion. All his work seemed deliberate. He slept over his speeches before they were delivered. When he poured out his fused passions through the avenue of his speech, it ever seemed that he had gone calmly at work to kindle the fires, that his jets of molten indignation had been carefully gauged so as to correspond to the exigency, and that his steady will kept its hand firmly on the stop-cock. He used no Oriental exaggeration. No unexpected circumstances betrayed him into sudden excesses. He did always just what it appeared he intended to do—no more, no less. He measured his objects beforehand, he measured the distance between himself and them, he measured the difficulties to be overcome in their attainment, and then with the stride of a giant he set forward with an iron determination to reach them by the aid of simple force. He was deliberate even in his enthusiasm, and self-possessed even in his vehemence.

His legal reputation was what any ambitious man might have envied, and what few men have ever attained. It is not easy to explain how he could have acquired and retained it, if it had not been in some good degree deserved. He had little skill, to be sure, in dealing with the petty cases of litigation which afford employment to a large proportion of the members

of the Bar, but the reason is to be found in the absence of the interest requisite to success. It was only over some case involving grave important questions of Constitutional Law, that his ability was displayed. But where he has given his mind to such tasks, he has shown himself no ordinary master of jurisprudence. His argument touching the moral and religious aspects of the Girard Will case, we have always regarded as one of the highest specimens of polemic ability. The bearing of Christianity on law and government and civil society has seldom found a clearer or more impressive development in a logical form. History speaks quite as plainly, but it is easier to misinterpret her testimony.

As an orator he must be assigned a high position. Tried by any standard, he will not be found wanting. For both immediate and permanent effect, many of his efforts take rank with those of almost any predecessor. He has less stormy, overpowering vehemence than Demosthenes, less periodic polish than Cicero, less affluence of imagery and charm of illustration than Burke, and less bounding fury and corroding sarcasm than Brougham; but in simple majesty of diction and overwhelming force of argument he surpasses them all. Clay was much more ready and fluent, and his speeches seemed often better specimens of rhetoric; but when he had settled gracefully into his chair, his power had measurably departed, and the subsequent reading of his speech was almost sure to be followed by disappointment. The mission of his eloquence was brief, and, aside from the occasion which called it forth, it awakens little interest. It had a local value like bank notes, but beyond certain limits it was not received without hesitation. Many of Mr. Webster's speeches, on the other hand, scarcely depend at all for their effect upon any local or temporary influences. They are American history epitomized, American civilization illustrated, American life daguerreotyped, American criticism generous in its justice, and American hope calmly yet confidently uttering prophecies of its future. There are few better and higher specimens of English composition than can be found in his speeches; and yet they ever present that phase of the English composition which makes them peculiarly and in-

tensely American. Not that he deals with local laws—he seems in his element when discussing and simplifying universal principles; but, after all, his modes of thought and style of expression show that he is not a British Lord but an American Statesman. On all classes of mind his eloquence acts freely and powerfully—peasant and scholar appreciate his thought and yield to his power. There are passages in his speeches that will make the blood curdle, however often recited; and there are others that melt into the heart like the beauty of a pastoral poem. And to hear him recite the first, with a voice which he seemed to have caught from the surges of the Atlantic, was to feel roused as is a warrior when the trumpet sounds about him; and to listen to him when he gave a tender expression to the last, was to be touched as when a rainbow smiles in the face of a terrible storm-cloud. Some one asked Ralph Waldo Emerson the secret of his fine and impressive elocution. His reply was, that he had often listened to Webster. A plain farmer in the West once rode ten miles to hear the great man speak. When his neighbors asked on his return, for some account of the statesman and of his speech, he simply said:—“*It seemed as though every one of his words weighed a pound.*” For some years past he has had two millions of readers for his speeches within two weeks after their delivery, and in centuries to come they will stand among the classics of America.

But Mr. Webster stands out before us chiefly as the great American Statesman. His influence within and without our national councils has been strong, wide and decisive. He has done not a little to determine many important features of our policy, both domestic and foreign. His diplomacy has made American institutions to be known and honored in the cabinets of the old world. His negotiations with foreign powers, in important cases, have been marked with high ability. And his position and influence have combined to make his active political life bear intimately and importantly upon many of the prominent features of our public affairs. He has been little else than an oracle to many. A measure to which he committed himself might not always be carried, but his endorsement commended it strongly to the public confidence.

He must have known that he was doing a great work in moulding the public sentiment, that his expressed opinions were received as law in numerous circles, and that the fact of his taking the championship of a cause was a sufficient reason with multitudes for putting themselves under his leadership. He was pronounced the greatest of living Statesmen by not a few persons out of his party and out of this country, and he was probably ready to join in this estimate. He always appeared fully conscious of his ability, whatever he may now and then have said in the way of self-depreciation. He read the newspapers, and his eulogists were by no means careful to keep their praises away from his ear. He heard both the words of real veneration and the fair speech of flattery; and both alike disclosed to him the fact of his civil importance and his power. Indeed, he *seems* to have so far presumed upon his popularity and influence in a few cases, that he has attempted tasks to whose performance he was proved to be inadequate.

So much must be conceded to Mr. Webster. These appear to be so many facts, obvious and well known; and they should have their just weight in forming our estimate of his character. Whatever else he had, and whatever else he wanted, these things he did have.

Of his private life, his moral and social habits, his practical personal goodness, we say nothing particularly here; for we are dealing with him as the public man and statesman. His speeches and public acts have given us quite ample records of that part of his life with which we are most intimately concerned. We deal not with what is hidden, but with what is obvious. We are not his private secretary or his personal friend, but simply a citizen of the country on whose institutions and history he has left so deep and decisive an impress; and, as such, we have an interest in him—in his life, in his work, in his influence, and in the verdict of the great Court of humanity.

Mr. Webster is now contemplated chiefly as he stands related to the subject of Human Rights, presented to us in the questions touching American Slavery. That is and has been

with us, for the last few years, the great subject of national interest. Others which have been full of practical moment, are now either subordinate to this or merged in it. Shall the general government encourage or oppose Slavery? is the question of this age. It is not whether it shall absolutely abolish or establish Slavery in the several States,—it is forbidden by the limitations of its jurisdiction to do either; but whether it shall treat it as an institution to be maintained and provided for, or deal with it as an incidental and temporary evil to be got rid of as speedily as possible.

What Mr. Webster's course has been in relation to this subject, is already a matter of public record. From time to time, through his public career, he has indeed uttered some manly protests against the evil, he has rebuked the selfishness which demands its perpetuity, he has pointed out its hostility to national welfare and revealed its fearful conflicts with justice and humanity, and has seemed to defy the power and the terrors of its boasted and boasting champions. He has overthrown its defences by his logical batteries, and has hurled the red-hot thunderbolts of his moral indignation at its legitimate vices. There are few fiercer Philippics against it in the English language than he has uttered; and no better watchwords will be desired by any Anti-Slavery party, however radical, than may be found among his terse, epigrammatic sentences.

So much he has done. But we do not remember one single important public act of his, within the last fifteen years, which would have legitimately operated to weaken the political support of the system, or to diminish by one square inch the territory over which its propagandists have sought to extend it. He has used up his Anti-Slavery thunder in the speeches which could have little practical effect, and then he has stood by in silence when concessions have been made to the South; until, at last, on the 7th of March, 1850, he solemnly endorses what he has often connived at before. Then he deliberately revokes what he has as deliberately propounded twenty times in his life, and sneers at the thunder over whose loss he had made a public complaint. And then, to show that he has made up his mind to stand by his strange avowals, he makes the tour

of the country to asseverate still more strongly that this is his political faith, to be maintained as the deduction of reason, and as so fundamental in its importance, that a subscription to it is essential to patriotism, and the application of it necessary to the salvation of the Union. Nay, he can stand beside the mountains that once so eloquently spoke to him of God, and curl his proud lip at the authority of the Highest. And then he can still pretend that his creed is unchanged ; that he is pleading as stoutly now for freedom as ever ; that his sublime apostrophes to Liberty were never meant to convey a sentiment hostile to the worst feature of the Fugitive Law ; that his plea for Grecian independence was in full keeping with the act of leading Sims to the southern bound vessel in the dark grey of a New-England dawn.

We were in Boston when the telegraph brought a few brief lines, indicating the positions of that 7th of March speech. Almost every body seemed filled with amazement, and suggested that the Washington telegraphist must be a mischievous wag, or that the lightning had falsified the message with whose delivery it had been charged. The wisest editors confessed themselves puzzled, and besought the public to suspend their judgment till the facts could be learned.

The speech itself came in due time, and then there was doubt no longer. The whole North seemed indignant, and Massachusetts hung her head in mortification. Even in her legislative halls, men who had never been suspected of radical tendencies, shook their heads meaningly, and muttered of treachery and Benedict Arnold. The Bay State felt that her honest pride had been heartlessly humbled, and her confidence abused. But Daniel Webster was a great man, having great influence ; and the question was mooted, at first privately, whether we could afford to lose him. The tone of the press was changed, the legislature laid the proposition to request him to resign his seat, under the table, political commentators wrote parodies on the speech, the merchants apologised for its seeming severity on Northern heresies, the pulpit plead for moderation, a thousand men of standing and property wrote him a letter of thanks, he himself came on and rode through the

streets of Boston, telling her as he went that he was on the road of political safety ; and then we knew that the battle of freedom was to be fought, not only without his assistance, but with his giant form towering up in the van of the hosts of despotism, making a mock of our faith and our feebleness.

We have never regarded that speech as indicating any sudden or radical conversion to a new political faith. If he had been as weak or as impressible as many who were suddenly changed by it into the image of Southern patriotism, such a view would suffice in explanation. But the man who could argue nullification into silent confusion, and scathe its eloquent and fiery champion with his volcanic sarcasm, never could have been the real victim of fears excited by the bluster of weak apologists for slavery, or even by the impassioned rhetoric of the famous Mississippi Senator. He had seen the beginning and end of too many projects of disunion, to be robbed of his rest by the character or proceedings of the Nashville Convention. The history of the Missouri Compromise had been too thoroughly read to allow him to feel astonishment and terror at the demand of Slavery for the half of New Mexico and two-thirds of Texas. He gave no evidence of having got so far into his dotage as to become imbecile in intellect or timid in his loss of courage. He never propounded opinions more definitely than on the 7th of March, 1850 ; and he never frowned more terribly on Senator Hayne in his palmier days, than he did upon the thousands of moral and patriotic citizens of Massachusetts, whose consciences forbade their joining to glorify his Union-saving speeches in which the last two years have been so fruitful. He had not so come to hate sharp controversy as to dispose him to make any sort of concessions in order to avoid it ; his moral duel with Horace Mann shows that he did not disdain to be severely personal, and that he had not forgotten how to sneer. His large observation in the world of human frailty had not made him so catholic in respect to creeds, and so tolerant in his dealing with human defects, that he could charitably take all political and moral vices to his bosom ; for at the advocates of the "Higher Law," he flung almost every epithet of contempt, and discoursed of American

Abolitionists as though they were justly reprobate of God and man. Indeed he did not even *profess* conversion, but rather boasted over his consistency.

Various explanations have been given of Mr. Webster's recent course. More than once it has been pronounced a bid for the Presidency; and, as evidences of this, we are pointed at the almost immediate effort to bring him before the people, north and south, as a candidate, though he had been laid aside for years by his party as unavailable; at the sympathy which he seemed to manifest with the effort to nominate him; at the pains he took to present himself and his views to the people; at the panegyrics he pronounced upon the compromise measures, of which he was known to have been a leading champion; at the air of dejection which he seemed to carry about with him after the nomination had been given to Gen. Scott; at the departure of the enthusiasm with which he had labored to commend the principles incorporated into the Whig platform to the public approval; and at the willingness with which he seemed to receive the proffered support of a small Whig faction, though it must operate to lessen the strength and diminish the vote of his party. How far this may have been an object to be attained with him, we know not. That he desired the Presidency, even his friends seldom dispute. How far this desire was native to his own breast, and how far it was a reflection of the earnest wishes of friends and admirers, is not apparent. And how far he would be influenced in his public career by this ambition to attain a civil distinction, the public hardly have the data for a decisive judgment. And how far the desire to be President rested on the disinterested wish to promote the real welfare of the country, and how far it owed its existence to a fondness for dignities *per se*, is another problem over whose solution the public are hardly allowed to dogmatize. While justice should be done to testimony, room should be left in the heart for charity.

There are others who explain the tortuosities of his political course, by representing him as the paid agent of city trade—as the retained counsel in the case of Merchandise *vs.* Justice. As evidence of this, they point to the large sums which from

time to time have been put into his hands, ostensibly as donations ; to the tardy but earnest support which he gave to GEN. TAYLOR in 1848, after he had publicly declared, in the strength of his early convictions and feelings, that the nomination was " not fit to be made ;" to the \$50,000 which were to accompany him to the Secretaryship at Washington ; to the fact that the Boston Merchants were all ready with their testimonial to sustain him in the positions of the 7th of March speech, and give currency to the faith which he had avowed ; and to the constant effort of these men to press his rejected claims to the Presidency before every National Convention of the party. These facts existed, they took place according to law, they are effects which ask for causes, phenomena that demand explanation. How far the explanation given is necessary or legitimate, it is not easy to decide. If it is less difficult for the understanding to accept, it is more painful to the heart.

We are constrained to look upon Mr. Webster's ambition for the Presidency, as not entirely free from the stamp of earthliness. The place itself did seem to have attractions for him, as well as the patriotic and philanthropic functions which its occupancy would have permitted him to discharge. To be master of the White House seemed a thing to be coveted, as well as the beneficent work which it would have offered to his hands. It seems impossible to escape the conviction that this was so, by any fair method of reasoning. The hope of reaching the post seemed to animate him even in the fulness of his years, and his disappointment saddened his heart and shook his fortitude. He did not seem sustained by that lofty consciousness of having deserved nobly of his countrymen, which made him comparatively indifferent to their present appreciation. He had not that sublime faith in the rectitude of his principles and the power of his work, which animated Tycho Brahe ; who, after completing and publishing his astronomical discoveries, tells the sneering multitude to laugh at him if they will ; that he knows his eyes have been anointed to see the wondrous glory of the universe ; and that he can afford to wait a hundred years for a believer, since God has waited six thousand years for an observer. With all his great-

ness, Mr. Webster wanted this crowning element of human majesty. Because his country did not garland him with its wreaths of civic honor, he walked with a sad, mournful face home to his seclusion; and there, in his grief, (though not *from* grief alone by any means,) he laid him down and died.

Mr. Webster did not die below the Presidency, however. His gigantic proportions have towered up for many years far above any such post. He was larger than half a dozen Presidents. No chair of state could contain his full proportions. He was compelled to shrink downward toward mediocrity to move freely within the enclosures of a mere civil office. The White House would have hidden rather than developed him. As the leader of a party, the mouthpiece of an administration, as the holder of an office which the populace might take away in a fit of enthusiasm, and pass over into the hands of some weak aspirant whose flattery had been used as a bribe, DANIEL WEBSTER would have been in danger of parting with his manly massiveness, and descending to the *hades* of discrowned officials. John Quincy Adams was little else than a target for the arrows of political rancor, while he was writing messages to Congress and receiving \$25,000 per year; but as an unpretending citizen and an unambitious and independent representative, he stood out before the nation and the world as a prodigy even among the great men of his times. Mr. Webster could have added nothing to his influence, nothing to his reputation, nothing to his means of benefiting either his country or the world by being President; but he might and probably would have lost much in all these respects. And so, believing all this, we believe in addition that there were weakness and unsanctified ambition in the great statesman's aspiration for office and outward honor.

That he should have been so prodigal of money as to make his expenditures so much exceed his large income, shows, perhaps, his perfect freedom from avarice; but shows, at the same time, that his notions of economy were not very rigid. That he should have consented to receive large sums of money, under such circumstances as would lead his benefactors to expect that his political services would bear favorably on

their wishes or interests, is no sure proof of bribery, but it is also no mark of prudence. He was not wholly ungrateful; and, therefore, that he should be wholly free from bias, when he saw the strong wishes and firm expectations of these liberal friends taking a certain direction, was a thing hardly to be expected of mortals. That he actually sold his political services for any sum, stipulated or indefinite, *quid pro quo*, is what there is no need of believing, and what is not to be believed save as positive testimony shall compel the conviction.

We say, therefore, that neither in justice nor in charity, can we suppose that his policy, in respect to the questions involved in Slavery, has been unaffected by his aspirations for the Presidency, or by his relation to the high priests of American trade. We do not liken him to Simon Magus or Judas Iscariot; still we do not think him very conscientiously opposed to the use of sacred powers for personal ends, or that he would indignantly scorn the silver of self-interest because it was the "price of blood." If he could have been invited to the Presidency and been offered the money of merchants while standing on that rock of justice—the Wilmot proviso—we do not think he would have been found forsaking it for that treacherous marsh of iniquity—the Fugitive Slave Law. We would gladly escape this conclusion; but it stands in the path of our reasoning like a stern, mail-clad knight, demanding obeisance before we are suffered to advance another step. From our heart of hearts will we thank the philosopher or the friend who will relieve us of this necessity.

Mr. Webster began his public life with a sincere love of his country. His early affection for her seems to have had no selfish element. Her history was to him like a sounding epic. He drank in the periods of her early eloquence, and they settled down into his heart and awoke there prophecies of glory which it was his aim to realize. He allied himself to her interests with a hopeful enthusiasm. He stood out before the world as the champion of her free principles—flinging the gauntlet defiantly at the feet of all her foes. He pointed out the path of her prosperity and foretold the dangers of her future. He made no reserve in supporting the charter of her

freedom, and he did not falter in his stern rebuke of her petty despotism. He went to Washington. His tendencies of mind were marked, his power gauged, his price estimated, and "the chief priests and elders" set about collecting the funds for his purchase. It was not easy to make him forswear the faith he had been taught among the White Mountains, and to whose defence he had committed himself before the eyes of the world.

Slavery was then a local interest, mingling only in the politics of the Slave States, seldom appearing within the walls of the Capitol. He was approached so carefully and sagaciously that his frank, unsuspecting heart knew not that he was making concessions. He condemned Slavery as an institution as sternly as before, but the policy which sustained and strengthened it was more and more spared. His speeches satisfied the North; his practical inactivity satisfied the South. So he went forward until the days of mob violence came and went. His sympathies and convictions were with freedom, and some manly words he did utter in defence of the outraged. The rising spirit of freedom took on a progressive political phase. He endorsed it while it remained in the great parties of the country, and acted usually, when he did act, with the progressive portion. He had become a prominent man, had been seriously talked of as a candidate for the Presidency, and personal ambition began to have a place among his motives. He had not grown more conscientious, and the pressure of the political current grew more severe. He was where temptations were many and fierce, and his religious convictions were growing dim and powerless through neglect. He was courted and flattered, but never cautioned. Progressive and conservative claimed him, not without some reason; but chiefly, perhaps, because they felt that they needed him so much, and had the right to him. The first held to the right because it offered him justice which he had always eulogized, the second because it had given him money and preferment which he had always received. He acted with both as he could—at first, probably, because he hoped to unite them, or at least abate their rancor; afterward, perhaps, because it was hard for him

unqualifiedly to approve or condemn either, and because he may have seen that both were necessary to his purpose.

Thus things went forward, till the necessity of taking a position on one or the other side was created, and Mr. Webster must choose.

The Southern influence had become powerful, it had mastered the Northern force repeatedly, the leading Northern influences had conservative tendencies, the cry of disunion had become fierce, the decisive battle of freedom seemed about to be fought, the nation was rocking under the tread of forces rushing to the contest, Janus-faced demagogueism was to be plucked of its deceptive plumage, and men must stand or fall on the basis of their characters, principles and positions. Very likely there may have been more radical measures proposed by the anti-slavery party than his judgment was ready to endorse; but it is still harder to believe that his highest convictions approved the propagandism of slavery. But with or without his weakened conscience, he took a position with the conservatists—took a position really radical in the work of retrogression. It was a sad picture, and many mourned bitterly as they looked upon it; but though it had been but just seen, the colors had been gradually deposited and disposed for more than fifteen years. It was no solitary act, standing out in contrast with his general deeds; it was the aggregate of many deeds, no one of which had been bold enough to startle. It was not a hasty act of homage paid at an altar always before execrated; but the open burning of incense where he had often stolen to worship. It was not a deliberate march over to the enemy to whom he had till then shown nothing but hostility; it was only assuming the captainship among those with whom he had held long commerce.

We make no apology for considering Mr. Webster so particularly in the relations which he sustained to this great subject of Human Rights. It is most closely allied to the life of the statesman, and to the true functions of government; it is the touchstone which reveals the moral elements of the statesman's character; circumstances are combining to give it a primary practical importance; it is bound up with almost ev-

ery principle of morals and claim of religion; and in inherent dignity it yields preeminence to few. Of these things we may speak hereafter. Mr. Webster may indeed be considered apart from this whole subject, and so he might apart from his career as a statesman or his work as an orator; but we have no ambition to show our power of abstraction. We look at him as he stood before us, and write of him for the sake of a moral object. To press this feature out of sight, would be very much like developing a theory of the solar system and omitting all notice of the sun.

By what standard is Daniel Webster to be tried? Are we to apply the rigid rules of Christian righteousness, or the measuring line of political virtue? Are the high demands of moral rectitude to be laid on his heart, or are the abundant treasures offered by his intellect, to compensate for the absence of heavenly graces? May we vote him an apotheosis for his mental majesty and his great political services, or "anoint him with the oil of gladness above his fellows" only so far as, more than they, he "loved righteousness and hated iniquity?" Do his large endowments take him out from the moral sphere occupied by lesser men, or does he stand before the tribunal whose basis principle is, "*where much is given, much will be required*?" Could he purchase indulgence by his distinction and suspend moral law by his power, or do his power and distinction make loyalty and purity more sacred in their claims?

We know that Daniel Webster was a great man, and we know that only such as are without sin may cast the stone of merciless reproach at the head of human crime; but we know, too, that greatness may not trample the Decalogue in the dust with impunity, and that our highest charity is to be reserved for the weak and ignorant. We fear we should have quailed if we had been called to sit on the judgment seat and administer justice, on the basis of the Sermon on the Mount, to that proud, awful spirit, when it strode up before us in its conscious power; but He who does sit there we are assured would proceed as calmly as he did with the woman taken in adultery, and look haughtiness into confusion as he looked Peter into penitence. God gave that terrible majesty of form and aspect,

and lent that great ability which towered up like a mountain and spread its forces like a tempest, and he will hold the great man chargeable for every perversion and every neglect. Side by side with the grant he set the duty; and he was not more liberal in regard to the first, than he will be exacting with respect to the second.

Daniel Webster has acted ever amid great light, intellectual and moral, subjective and objective. Or if the light within ever became darkness, and the light without him became dim and shadowy and cheating, it was not because God had veiled the sun or extinguished the inward flame; it was rather because he had closed his own eyes, and scattered the coals from the internal altar. If that cool, keen-eyed, calculating intellect let in a common moral error to dally with the heart and debauch the conscience, it could be only because the sentinel was bribed. His early training, his deep religious convictions, his native love of justice, his instinctive hatred of oppression, his steadiness and strength of purpose, all combined to make his moral duty sacred and exalted, and to require a life as much above the common life, in its superior devotion to moral rectitude and purity, as his peerless intellect towered above other men's mediocrity. Treachery to great principles of righteousness and servitude to petty vice, in such a man, are like mountebanks in a Christian pulpit, or dark spots on the sun.

Of the estimate which has been put upon the closing experiences and developments of his life on earth, we would gladly be excused from saying a single word. That forgiveness may be granted to any soul that yields itself up in true penitence and faith to the Infinite Savior, is not only an article in our creed, but a legacy of heaven laid away in the inner sanctuary of our heart. We can scarcely read or think of that brief story of the penitent thief without tears. It is a picture of divine condescension, breathing blessed whispers into the ear of human despair, majestic as Omnipotence, touchingly beautiful as Love. We know nothing of the real state of Mr. Webster when he uttered a few broken words of prayer, and felt around him, amid the gathering darkness, for the promised staff of divine support. It is a most impressive picture. No

one in his history is more so. The great spirit heaving with aspiration and anxiety, catching faint glimpses of the tribunal before which no mere mortal goodness may stand, feeling that it can stay itself up alone no longer, that it must fall save as support is given it from above—how does that scatter the foundations of human pride and stop the mouth of mortal boasting! Gratefully would we welcome any good assurance that the soul did lean in that fearful hour on the arm of the All-Merciful. We know not but it was so.

But we are sad and heart-sick when even the religious press and the pulpit will endorse the lax political theology, that sends the most grievous sinners to Abraham's bosom in a chariot fashioned by their party patriotism, their acknowledgment that they know they must trust in Christ, or by a few scripture sentences which have been forgotten for years, and which are evoked from the recollections of a sunny childhood to which the quickened memory is frightened back by the darkness of the grave. There are few persons, large or small, who do not use some of the dialect of Christianity on the death-bed, whatever may have been their lives; indeed there are very few criminals in common life, who will not have their serious hours in health, and, during them, utter just such language, though the next hour may find them plotting iniquity. Bring them prospectively before the bar of civil justice or even of public opinion, and hold out the encouragement of acquittal on the condition of confession, and they will be fluent in the language of penitence. But we all know that their tears, and assurances of regret, and promises of amendment, are not always trustworthy. Where absolution can be purchased so cheaply, many will pay the outward price, even for the sake of the outward benediction. And the decisive verdict of the public, that great men died Christians because of these few words uttered at the mouth of the grave, can have scarcely any other effect than to encourage worldliness through a whole life, with the idea that all its stains may be wiped off at the last hour, by a few words of murmured prayer, or by a confession of faith in the gospel whose precepts the whole existence has set at naught. There may be the virtue of charity in this judg-

ment of men, but there may be in it, too, a destructive error. Mercy sits above, to be sure, on the bow of gracious promise, but her hands clasp evermore the palm of truth and righteousness.

We are impressed by the picture of Mr. Webster, making the lips, that have dropped so many thunderbolts, the vehicle of the subdued words of prayer. O would that he had made them too the bearers of his hearty confession to the political high priests and mercantile elders whom he had allowed to seduce him, to the nation whose reverence for justice he had weakened, and especially to the sighing bondmen whose chains he had helped to rivet more closely! Would that he had taught the moral of his life, by retracting his grievous error and bewailing his chief sins! Would that the last utterance that rang out from Marshfield had been a testimonial to freedom, and a solemn, hearty revocation of those avowals which his friends would fain forget, and which even the charity of his enemies forbid them to repeat! Then, though his attendants might have muttered of insanity, and the political guardians of his character have charged the winds to suppress their whispers, he could have thrown more fervor into his supplication, and goodness could have followed him to his grave with less of sadness and more of hopeful gratitude. Adieu, thou mighty one: go and tell thy story in the ear of God!

Had Mr. Webster died eight years ago, he would have been missed and mourned very much as would Orion if he should all at once fade from the heavens, or as would New York if she should suddenly tumble out of the Union. He measurably outlived his estimated greatness. He has been less revered by his friends, and less feared by his foes, and less wondered at by the public, for the last few years.

He has been before the world much as a Samson, bearing off the city gates in his great prowess; and so, when his locks were shorn off, he was an object to be gazed at with curious but irreverent eyes. He had never a large place in the public affection. He was too cold and massive and solitary for that. He drew men to him by sheer force, instead of attracting them by sympathy; and so, when he could hold them no

longer, they walked carelessly away. If he had sat like Clarkson in the gradually deepening twilight of age, it would have brought him no such serenity and no such universal benedictions; for he wanted both the inner quiet and the outward friendship of that benignant philanthropist. Such a man should go up like Moses on to some mountain, before his eye is dimmed or his natural strength abated, and be suddenly lost in immortality, if he would leave the deepest impression. Then the world would "wonder with a great admiration," and weep for ages while it made search for his tomb. Yet we shall not forget him. Tenderly shall we dwell on every pleasant recollection—charitably on the sad remembrance of his errors. He will have no small place in history, and no slight influence in the yet unformed cabinets that shall give law to the future.

The Boston testimonial assured Mr. Webster that he "had touched the conscience of the nation," in his famous 7th of March speech. There was deeper meaning in those words than was intended by State Street. He *had* touched the conscience, strongly and decisively. He touched it as some bold, experimenting Mesmerizer would touch an electric eel—seeking to soothe it with magic passes, or attempting to rob it of its power by some secret stunning blow; but while he is dreaming of success he is laid prostrate by the responsive shock of the irritated animal. So Mr. Webster tampered with the Northern conscience, presuming upon his power to control it, until it sprung back upon him with a fierceness which his incantations could not quell, and which his force could not sustain. Vain were his edicts, his complaints, and his sneers; he staggered and writhed under the tortures which his rashness had evoked. Two years he labored, as he had never labored before, to overcome, or terrify, or appease the avenger, and then gave up in despair—and *died!*

We hope the farce of Union-saving is now at an end; and that the remaining actors have thrown off the stage-dress which they wore so awkwardly, and gone back to more sober and rational tasks. After Mr. Webster's imposing *debut* and tragic exit, we trust no man aspires to be his successor; and that the Safety Committee will dispose of their stock in the deserted

theatre as quietly as they may. We do not wish that either their gains or losses may curse them. If they can make peace with their own consciences, a generous public will forgive the rest.

There is hope for the future uttering its voice from the recent history of the great statesman. Mere power can no longer govern. The dynasty both of force and intellect is past. There is something mightier than armed legions, more authoritative than a gigantic will. The law of conscience is becoming supreme, and monarchs and legislatures must respect it or come to nought. Hereafter the moral element must have a prominent place in the legislation that obtains wide currency, and secures practical and lasting respect. Great names are becoming inadequate to overawe, and the pageantry of pride and power gives way before the behests of duty. The ruler's edict must borrow its force from its justice, or it will fall unheeded at his feet. Let not great men presume upon their greatness, but remember that there is something more massive than themselves. Standing on injustice, they shall be defied and beaten in the conflict with what they have called weakness and ignorance. They are to be deemed mightiest, who shall be the completest incarnations of moral justice—the most efficient expounders of the great law of the Highest. Not in some great Scandinavian Thor, hurling thunderbolts at the Jotuns, nor in some massive-headed prince of thought, talking like an oracle, shall the world, in the good time coming, recognize its heaven-sent Leader; but in the pure-souled and large-hearted philanthropist, toiling wisely, in high places or low, to work out the problem of duty, and bring the heart of God and man into closer fellowship.

And when God may give us great men, may we learn to receive and treat them worthily. They are not sent to be petted or worshipped. If they be thus perverted, we may look for nothing but curses from their ministry. No new Jesus of Nazareth is to appear, and, with a heavenly alchemy, transmute the moral poisons of the atmosphere about him into the conditions of health and vigor, both for himself and others. All who come are to be so far human that they will be affect-

ed by their reception, and measurably moulded by their culture. May we have anointed eyes with which to see and recognize them, and prudence enough to aid aright the development of their power. May we approve none of their vices because they have a magnificent setting, and flatter none of their weaknesses because they are placed over against high powers. May we show them that our rebuke ever follows disloyalty to righteousness, even in its seeming success, and that our homage waits in reverence before the altars of Christian virtue. And if their presumption shall turn them aside from their true mission, may we have the courage to open before them the pages containing the sad passages of history, which tell of those grievous errors that make the heart of Humanity beat mournfully at the grave of DANIEL WEBSTER.

ART. V.—HEBREW POETRY.

Poetry is the most natural language of the human soul. The child receives pleasure from its harmonious sounds, and nations in their infancy have ever chosen it as the vehicle of their most important sayings. The dying charge of Jacob to his sons, the songs of Miriam and of Deborah, the Decalogue, the books of Job, Psalms, Proverbs and Ecclesiastes, and all the Prophets, with the exception of Daniel and Jonah, are given principally in the form of poetry.

This custom was not peculiar to the Jews, but the Greeks and Romans, and in fact all other nations, in their pristine simplicity, were accustomed to treasure up their most important literature in verse, and thus it was more easily learned and retained in the memory of the masses.

In discussing the nature of the poetry of the Sacred Scriptures, let us first consider what constitutes *poetry* in the abstract.

Poetry evidently consists of several characteristics that render it different from prose; the more perfect specimens possessing all or nearly all of the poetical insignia, while less

perfect specimens may retain but few of those marks, and hence approximate very nearly to prose. Like the regular ascent in the animal kingdom from the less to the most perfect organized bodies, or like the increase from the first glimmer of twilight to meridian day, so in poetry there is a regular ascent from a kind of prosaic versification, to that which is complete in all its parts, and presents to the eye of the philologist all the perfection that a complete human body unfolds to the eye of the anatomist.

But to return to our question. We conceive that poetry possesses the following characteristics,—*selection, parallelism, figure, abruptness, sublimity, metre, and rhyme*. We pretend not to say that poetry can have no other characteristics, but all or nearly all of these are essential to the most perfect specimens. The enquiry may now be made, How many of these qualities have Hebrew poetry? Now it is certain that Hebrew poetry is nearly destitute of *rhyme* and *rythm*. Some have indeed contended that it has a certain kind of metre, but all such attempts have failed to produce conviction in the minds of those best acquainted with the language of the Jews. Nothing can be more evident than that the *rythm* and mode of scanning Hebrew poetry are now totally lost, if they ever existed. It is more than probable however that, in the early times of the Prophets, poetry was entirely destitute of this feature, which belongs evidently to a later and more refined age. But though destitute of rhyme and *rythm*, it is easy to distinguish between Hebrew poetry and Hebrew prose. Even an English translation, if made with any respect to the spirit of the text, retains the leading features of what constitutes Hebrew poetry.

Take, for example, David's lamentation over Saul and Jonathan; we shall give our English version, marking the lines according to the Hebrew.—2 Sam. 1 : 19.

“The beauty of Israel is slain upon the high places—
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Askelon,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph!

Ye mountains of Gilboa, let there be no dew, neither let there be rain
 upon you,
 Nor fields of offerings,
 For there the shield of the mighty is vilely cast away,
 The shield of Saul as though he had not been annointed with oil.
 From the blood of the slain,
 From the fat of the mighty,
 The bow of Jonathan turned not back,
 The sword of Saul returned not empty.
 Saul and Jonathan were lovely and pleasant in their lives,
 And in their death they were not divided.
 They were swifter than eagles,
 They were stronger than lions.
 Ye daughters of Israel weep over Saul,
 Who clothed your with scarlet,
 With other delights;
 Who put ornaments of gold upon your apparel.
 How are the mighty fallen in the midst of the battle!
 O Jonathan, thou wast slain in thy high places.
 I am distressed for thee, my brother Jonathan.
 Very pleasant hast thou been unto me;
 Thy love to me was wonderful,
 Passing the love of women.
 How are the mighty fallen,
 And the weapons of war perished !”

Now what common English scholar cannot see that there is something in the above beautiful lines, that sounds very differently from ordinary prose? He may not be able to tell what that something is, but he can at once detect a marked peculiarity.

We now purpose to show what it is that causes the above specimen to sound so unlike ordinary prose. We can best illustrate this by giving the prosaic history of the same event, and then by comparing the two, we shall be able to detect the leading features of Hebrew poetry.

(1 Sam. 31 : 2.) “And the Philistines followed hard upon Saul and upon his sons, and the Philistines slew Jonathan and Abinadab, and Melchi-shua, Saul’s sons. And the battle went sore against Saul, and the archers hit him, and he was sore wounded of the archers. Then said Saul unto his armor-bearer, Draw thy sword and thrust me through, lest these uncircumcised come and thrust me through, and abuse me. But

his armor-bearer would not, for he was sore afraid; therefore Saul took a sword, and fell upon it," etc.

We see at once from these two specimens, that the poetry, though far more diffuse than the history, is still less full in the narration of facts. The poet selects those parts of the history that he can embellish, and totally disregards other facts, though they may be absolutely necessary to make out a story. He seems to take it for granted that his reader is already acquainted with the history that forms the basis of his poem. David doubtless supposed that all knew that Saul requested his armor-bearer to slay him, and upon his refusing, slew himself; and as there was nothing that would embellish in an act of suicide, he leaves it in the hands of the historian. History therefore, wherever it exists, must be made the exponent of poetry.

But the English scholar, even, perceives that there is a far greater difference between the prose and the poetry than that occasioned by a selection of historical facts. Now what is that difference? If we carefully examine the poetry we shall find that the lines answer to each other in parallel sentences.

Dr. Lowth divides these parallelisms into three kinds, which he calls parallels synonymous, parallels antithetical, and parallels synthetic.

We shall consider the subject in this order, noticing first some specimens of *parallels synonymous*. This appellation is applied to poetical lines, when the same sentiment, either in the whole or in part, is repeated in equivalent terms. The passage already quoted will be found to be a very perfect specimen of this kind of parallelism. It will be seen that the second line of a verse answers to the first, by expressing a similar sentiment. For example;—

“Tell it not in Gath,
Publish it not in the streets of Askelon.”

Here *tell* in the first line corresponds with *publish* in the second, and *Gath* is answered by *Askelon*.

“Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.”

Here the phrase *daughters of the Philistines* corresponds with *daughters of the uncircumcised*, and the term *rejoice* in the former line, accords with *triumph* in the second. We select another specimen from Psalms 20 : 1 :—

“Jehovah shall answer thee in the day of trouble,
The name of the God of Jacob shall defend thee ;
He shall send thee help from the sanctuary,
And he shall strengthen thee from Zion ;
He shall remember all thy offerings,
And regard all thy burnt sacrifices.”

One can scarcely fail to see that though the language of the second line of the stanza is varied, yet it expresses the same or nearly the same sentiment as the first. There are many specimens like the above, which are so regular that the English scholar, with little practice, can mark the lines, and see how the words in the *second* line completely answer to those in the *first*.

There are some specimens, however, where each line is double, or consists of two propositions, like the following. Ps. 144 : 5—6 :

“Bow thy heavens, O Jehovah, and descend,
Touch the mountains and they shall smoke ;
Dart forth thy lightnings and scatter them ;
Shoot out thy arrows and destroy them.”

Parallels are sometimes formed by a repetition of part of the first sentence, as, Ps. 77 : 1 :

“My voice is unto God and I cry aloud, •
My voice is unto God and he will hearken unto me.
I will remember the works of Jehovah ;
Yea, I will remember thy wonders of old.”

Sometimes a part of the first line must be understood in the latter, in order to make sense, as, Job 25 : 5 :

“The mighty dead tremble from beneath ;
The waters, and they that dwell therein.”

That is, the waters tremble from beneath, &c.

Sometimes three lines correspond to each other, and form a stanza, but two of which are synonymous ; as Job 3 : 4 :

“ That day, let it become darkness,
Let not God from above enquire after it,
Nor let the flowing light radiate upon it.”

There are also parallels making a stanza of four lines ; as Isa. 1 : 3 :

“ The ox knoweth his possessor,
And the ass the crib of his master ;
But Israel doth not know me,
Neither doth my people consider.”

Some stanzas consist of five lines, the odd line coming between the two distichs. Joel 3 : 16 :

“ And Jehovah shall come out of Zion,
And from Jerusalem shall utter his voice ;
And the heavens and the earth shall tremble.
But Jehovah will be the refuge of his people,
And a strong defence to the sons of Israel.”

The *second* kind of parallels are called *parallels antithetical*. Such have the lines correspond by opposition of terms and sentiments ; as Prov. 10 : 1 :

“ A wise son maketh a glad father,
But a foolish son is the grief of his mother.”

In these lines, each term has its opposite ; *wise son* is opposed to *foolish son* ; *rejoiceth*, to *is the grief of*, and *father*, to *mother*.

Other specimens have one term in the first line synonymous with one in the second, and two terms that stand opposed to each other ; as Prov. 10 : 7.

The memory of the just is a blessing ;
But the name of the wicked shall rot.”

Here *memory* and *name* are synonymous, the opposite terms are *just* and *wicked*, *is a blessing* and *shall rot*.

The third kind of parallels is called *parallels synthetic*. These consist only of a similar form of grammatical con-

struction, such as noun answering to noun, verb to verb, negative to negative, and interrogative to interrogative ; as—

“ These six things Jehovah hateth ;
And seven are an abomination to his soul :—
Lofty eyes and a lying tongue ;
And hands shedding innocent blood ;
A heart fabricating wicked thoughts ;
Feet hastily running to mischief ;
A false witness breathing out lies ;
And the sower of strife among brethren.”

This kind of parallelism often consists of a mere amplification, each line heightening the effect of the preceding, as in Isa. 1 : 5—9 :

“ The whole head is sick, and the whole heart faint,
From the sole of the foot even to the head, there is no soundness in it—
Wounds and bruises and recent sores !
They have neither been pressed out, nor bound up, nor softened with oil.
Your country is desolate, your cities burned with fire ;
Your land is enjoyed by strangers in your presence,” etc.

We have given but a very brief sketch of this characteristic of Hebrew poetry, though we trust sufficient to chain the attention of the Biblical student to a subject that cannot fail to interest and profit. Those who wish to examine the subject of parallelisms more fully, we would direct them to Dr. Lowth's Preliminary Dissertation on the Prophecy of Isaiah.

But it will be asked, Of what use is the study of Scripture parallelisms ? Among other advantages, it oftentimes affords a clue to a correct rendering, where a word has been translated wrong. If the words in the second line do not in any respect answer to those in the first, as synonymous, antithetical, or synthetic, even without a knowledge of the original, we have good reason to suppose something is wrong in the translation. For familiar illustration, we may take a stanza in English rhyme—

“ Jesus shall reign where 'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moon shall wax and wane no more.”

We see that in the first two lines *sun* and *run*, and in the last two *shore* and *more* rhyme. But suppose we should read—

“ Jesus shall reign where ’er the sun
Does his successive journeys make ; ”

who would not be able to say that there was an evident mistake? Could the expression be admitted, we might be better understood by saying the lines of Hebrew poetry rhyme in *sense* instead of *sound*. When therefore this coalescence of sense does not exist, a good judgment can often determine that something is wrong in the translation.

Dr. Lowth gives a number of specimens where the parallelism must determine the translation of a word :—Isa. 38 : 15.

“ We have entered into a covenant with death,
And with the grave we have made—what ? ”

Every one would immediately answer an agreement, or treaty, because such a word is necessary to make the second line accord with the first. But the Hebrew word חֶזֶק signifies *a vision, a spectacle*, and does not mean *a treaty*, except it may in one other instance. That such is its meaning here the parallelism alone determines.

But the most striking example given by Lowth is Ps. 38 : 19.

“ But my enemies living were numerous,
And they that hate me wrongfully are multiplied.”

Now חַיִּים seems to be correctly rendered *living*. This is its most obvious meaning, but to make it agree with *wrongfully* in the second line, it should be something like *without cause*. But חַיִּים never has that meaning, though חֵלֶם a word much like it in form and sound does mean *without cause* ; hence it is probable that the former word was used instead of the latter by a mistake of the transcriber. Lowth says that the learned Bishop Hare by a mere conjecture, and as it would appear against all authority, restored the passage, so as to make the lines accord, and afterward the Bishop found that his conjecture was confirmed by seven MSS. Thus a mere attention to

the subject of parallelisms enabled a man to correct a mistake, which is supposed to have disagreed with the text over two thousand years.

It would be a very great advantage to the [reader of the poetical parts, if, in our common version of the Bible, they were printed in poetic lines. Then they might always be read with distinct reference to the parallelisms. Dr. George Noyes' translation of the Hebrew poets is thus arranged, and, in our opinion, gives the true sense and spirit of the original more correctly than any other ever made.

We have said that Hebrew poetry is nearly destitute of rhyme and rhythm. The germ of these two characteristics of more refined poetry is evidently indigenous in the human soul. Accordingly we occasionally find the ancient Hebrew bards, as it were accidentally falling into habits of rhyme and metre, though it was reserved for a later and more cultivated age to secure these traits as essential to the most finished poetry.

Sometimes the two subdivisions of the first clause of a verse rhyme, as in Is. 53 : 6.

כָּלֵנוּ כַּצֹּאֵן הָעֵינָה
אִישׁ לְדַרְכּוֹ פָּנִינוּ

"All we like sheep were gone astray,
We turned every one to his own way."

The two subdivisions of the last clause sometimes rhyme, as in Is. 44 : 3.

אֶצֶק רוּחִי עַל־זֶרְעֶךָ
וּבְרָכָתִי עַל־צִמְצָמֶיךָ

"I will pour out my spirit on thy children,
And my blessing on thine offspring."

Sometimes the two principal clauses of a verse rhyme, as in Prov. 6 : 1, 2.

בְּנֵי אִם־עֲרֹבָה לְרַעַךְ
הַתְקַעְתָּ לְזֹר כַּפְּיךָ

נוֹקְשָׁהּ בְּאִמְרֵי פִיךָ
נִלְכְּדָה בְּאִמְרֵי פִיךָ

"My son, if thou hast become surety for another,
If thou hast stricken hands for another,
If thou art ensnared by the words of thy mouth,
If thou art caught by the words of thy mouth," etc.

A specimen of perfect measure will be found Ps. 72 : 10.

מַלְכֵי תַרְשִׁישׁ וְאִיִּים מִנְחָה יָשִׁיבוּ
מַלְכֵי שֶׁבָא וְסֶבֶא אֲשֶׁר יִקְרִיבוּ

"The kings of Tarshish and of the isles shall bring presents ;
The kings of Sheba and Seba shall offer gifts."

Though critics regard such specimens of rhyme and rhythm as purely accidental, we may still look upon them as naturally flowing from that attribute of the human soul, which, in later times, carried these traits of poetry to the highest state of perfection.

We have noticed *figure* as an essential characteristic of poetry. All language is really figurative. Man receiving ideas through the medium of the natural senses, his words in their first application are restricted to natural things, and it is only by a figure of speech that they are used to express moral and spiritual ideas. Many words have however been, for so long time, applied to spiritual ideas that their first or natural application has become almost or quite forgotten, and their secondary is the most common application. Such words can scarcely be considered figurative, and hence they are not poetical. The more rarely the word is applied to the moral idea, the more poetical, providing the application be natural ; as for example, where the Psalmist compares his soul to a hind, and his persecutor to an archer. Ps. 11 : 1, 2.

"In the Lord do I put my trust. Why say ye to me,
Flee like a hind to your mountain ?
For, lo, the wicked bend their bow ;
They make ready their arrow upon the string,
To shoot in secret at the upright in heart."

Now the figures here are sufficiently novel and sufficiently natural to render the passage most beautifully poetic.

The world's poets have been the greatest manufacturers of human language. More is owed to them than to any other class of men, for bringing words into the regions of mind ; giving them a spiritual christening, and thus greatly enlarging the boundaries of language. Hence it is, that primitive ages have given birth to some of the mightiest poets. Homer, Virgil, Dante, Tasso, Shakspeare and Milton were great pioneers in carrying words through this *transition state*, or *new birth*, into the dominion of mind. Now the first ideas and words of the Hebrews, as we find by the Pentateuch, were superlatively literal, and one great office of their poets was to elevate their words to a higher and spiritual region. Like all others, the Hebrew poets derived their figures from nature, common life, their religion and their history.

Figures are usually divided into metaphor, personification, allegory and comparison ; but as either of these would afford matter for a long article, we must confine ourself to a few remarks on the former two.

Among the objects of nature from which the Hebrew poet derives his metaphors, are the sun, moon and stars ; as where God threatens the ruin of the haughty king of Egypt.—Ezek. 32 : 7.

“ And I will cover the heavens when I quench thee,
And make the stars thereof dark ;
I will cover the sun with a cloud,
And the moon shall not give her light.
All the bright lights of heaven will I make dark on thee,
And bring darkness upon thy land,
Saith the Lord Jehovah.”

The same figures are also used when Judah is threatened with a desolation of locusts—Joel 2 : 31.

“ The sun shall be turned into darkness,
And the moon into blood,
Before the day of Jehovah cometh,
The great and terrible day.”

The *bright lights of heaven*, in poetic language, refer to pros-

perity, and darkness to adversity. Many persons have found themselves involved in inextricable mazes by taking such passages in a literal sense.

In like manner, mountains, valleys, trees, flowers, spices, rivers, seas,—all that is grand, beautiful or excellent in nature, is by the Hebrew poet transferred from the natural to the ideal world. Mount Zion is God's dwelling place, the palm tree is emblematic of the righteous, the rose of Sharon and the lily of the valley prefigure one altogether lovely, the garments perfumed with sweet spices refer to something lovely in the disposition, the flowing of the rivers is figurative of the peace of the righteous, and God's righteousness is like the waves of the sea. It would seem that there is so close a resemblance between the natural and spiritual, that the one is highly suggestive of the other, so that there appears to be truth as well as beauty in the Arabian proverb, "Were there no pure souls there would have been no white lilies."

Of the figures drawn from common life, are such as the manner of cultivating land, harvesting, threshing, feasting, journeying, arraying and interring the dead. We shall refer to but one—the manner of disposing of the illustrious dead. The sepulchres of the ancient Hebrews, belonging to kings and other noted characters, were excavated from the rock. Some of these were very capacious and were supported by pillars. Several steps led down into this gloomy abode, around the sides of which cells were arranged for the reception of the dead. It is said that many of these places now exist in the vicinity of Jerusalem, large enough to contain from twenty-five to fifty bodies. Such holes the Hebrews called שְׁאוֹל (*sheol*), the Latins *orcus*, the Greeks ᾠδὴ, and the Germans *hölle*, which is originally the same as our English words *hollow* and *hell*. The first ideas of men respecting a future world, appear to have been drawn from such *hollows* or *caverns*. There the רְפָאִים *weak ones*, or *shades* are promiscuously dwelling, engaged in pursuits similar to those they followed in life, and happy or miserable according to their respective characters. Now imagine the proud king of Babylon about to enter one of these gloomy abodes, to take up a residence with many other

deceased kings. In a moment each one arises from his cold bed of death, and thus tantalizingly addresses the new comer to the regions of *Sheol*,—Is. 14 : 10.

“ Art thou become weak as we ?
 Art thou become like us ?
 Thy pomp is brought down to the grave,
 And the sound of thy harps.
 Vermin have become thy couch,
 And earth-worms thy covering.
 How art thou fallen from heaven,
 O Lucifer, son of the morning !
 How art thou cast down to the ground,
 Thou that didst trample upon the nations !”

He is really too bad to be admitted to their society, and they seem to forbid his entrance.

“ All the kings of the nations, yea, all of them,
 Lie down in glory, each in his own sepulchre ;
 But thou art cast forth without a grave,
 Covered with the slain who are pierced by the sword,
 Who go down to the stones of the pit,
 Like a worthless branch,
 Like a carcass trampled under foot.
 Thou shalt not be joined with them in the grave,
 Because thou hast destroyed thy country,
 And slain thy people ——.”

Thus the poet in the fulfillment of his mission, by a figure of speech, makes *sheol* the residence of the souls of the departed. In progress of time, he applies a more exalted word to the abode of the righteous dead, exalting him above the starry spheres, restricting this under world to the wicked.

In the imagery, which the Hebrew poets draw from their religion, there is frequent reference to the temple and to the rites and ceremonies of the Jewish ritual. The fact that these forms are now abolished is the reason why allusions to them are not so readily appreciated, and sometimes are more gross to our conceptions than those drawn from other sources. Some of these allusions, however, are highly ornamental. In the following passages reference appears to be made to the putting on of the sacerdotal garments—

"Thou art clothed with glory and majesty;"
 "Covering thyself with light as with a garment."

The curtains of the tabernacle are thus beautifully alluded to—

"Stretching out the heavens as a curtain."

Allusion to their history are very numerous in the Hebrew poets, some of which are protracted to such a length as to assume the form of narrative, though none have much regard to chronological order. We will take for example the seventy-eighth Psalm, commencing at the fifteenth verse. As the Psalm is long, we will only place the events in the order in which they are narrated in the poetry, against the order of the events recorded in the history found in Exodus.

Poetry.

1. The rock smitten,
2. Manna rained,
3. Flesh given.

History.

1. The bitter water of Marah,
2. Manna rained,
3. The rock smitten.

At the 43d verse the poet returns to Egypt and recounts its plagues, but they do not occur in the order of the history.

- | | |
|--|--------------------------------|
| 1. Rivers were turned to blood, | 1. Waters turned to blood, |
| 2. Flies were sent among them, | 2. Frogs were sent among them, |
| 3. Frogs were sent, | 3. Lice were sent, |
| 4. Locusts were sent, | 4. Flies were sent, |
| 5. The hail was sent, | 5. The Murrain was sent, |
| 6. Evil angels were sent, | 6. The boil was sent, |
| 7. The first-born were smitten, | 7. The hail was sent, |
| 8. The Egyptians were overwhelmed
by the sea. | 8. The locusts were sent. |

Here the poet leaves the subject, but the historian goes on to speak of the darkness and the slaying of the first-born. We see from this specimen that where the Hebrew poet refers to historical events, it is not his object to give them in chronological order. There is also a strange mixing up of subjects, and a hasty flying from one event to another. The 12th verse refers to what God did in Egypt. From the 13th to the 42d, he refers to God's dealings with Israel in the wilderness. He now returns to Egypt and recounts the plagues sent upon the

Egyptians to the 52d verse. Now the poet returns to Israel, and at the 55th verse conducts them into the promised land. Thus by comparing a Hebrew poem with the history upon which it is founded, we learn that it is no part of the poet's design to give events in the order of their occurrence.

Now if, in referring to the history of the past, the Hebrew poet has no regard to the chronological order of events, we are not to expect any such order when he writes prophecy, which is but recording the history of the future. We are not to take any prophetic book or chapter, as running through the events of the future in the order in which they are to occur. The prophets not unfrequently bid complete defiance to chronology in their mingling of events, which were to come between their own and the latest times; and he who supposes that their productions are to be read as a connected history of the future, has entirely mistaken their genius. Many have found themselves involved in inextricable mazes from a want of attention to this feature of Hebrew poetry. What though we do find the first and second coming of the Messiah, the captivity and the restoration all commingled in the same chapter? The confusion is no greater than is found in the historic poems; and these give us a clue to the important fact, that exact order of time in the occurrence of events forms no characteristic of a Hebrew poem.

Personification is a very common and beautiful figure in the Hebrew poets. This occurs when an inanimate object is spoken of, or is made to speak, as an intelligent being, or where a fictitious speech is assigned to a real character. Nations are often personified as a youthful female, as: "The daughter of Zion is left as a cottage in a vineyard."—"Descend and sit in the dust O virgin, daughter of Babylon; sit on the bare ground without a throne, O, daughter of the Chaldeans." All inanimate nature is called upon to rejoice in the reign of God:

"Let the heavens be glad and let the earth rejoice,
And let men say among the nations, Jehovah reigneth;
Let the sea roar and the fulness thereof,
Let the fields rejoice and all that is therein.

Then shall the trees of the wood sing out at the presence
of the Lord,
Because he cometh to judge the earth."

The heavens and the earth are personified by Isaiah, and called upon to witness to God's just complaint against his people.

"Hear, O heavens, and give ear O earth!
For the Lord hath spoken," &c.

Zion and Jerusalem are personified as a herald of righteousness, standing upon one of the loftiest mountains of Judea, proclaiming to all the inhabitants of the land the glorious presence of their God. Now let the reader imagine one ascending a lofty mountain, from whose summit his eye can survey the whole land, beholding its myriads of inhabitants, all busy in their respective pursuits. No ordinary voice will arrest the attention of those scattered over so great a surface, and so engaged in their various employments; and hence the herald is commanded to *lift up his voice with strength*. He cries out, and it would seem that he is startled by his own voice, and hence the urgent command, "Lift up, be not afraid." With this picture before him, and with the feeling it inspires, let the passage be read—Is. 40 : 9.

"O Zion that bringest good tidings,
Get thee up into the high mountain;
O, Jerusalem, that bringest good tidings,
Lift up thy voice with strength,
Lift it up, be not afraid.
Say unto the cities of Judah,
BEHOLD YOUR GOD !

The last line embraces the important message that the herald is to proclaim in the ear of all Judea. The figure is undoubtedly intended to show the important part to be acted by Jerusalem in announcing the Messiah to the world.

ABRUPTNESS is another prominent feature of Hebrew poetry. The lines are oftentimes so exclamatory that it is difficult to connect them, and it is not always easy to determine who is the speaker or to whom the language is addressed. The

poet, burning and overflowing with a supernatural excitement, gives hasty utterance to his predominant thoughts, several of which seem to strive to come forth abreast, without either order or connexion. Beautiful examples of this abrupt language of emotion will be found in the 53d and in the 116th Psalms.

It would be very advantageous for the student of Hebrew poetry to read a translation, in which the words of different speakers in the poems are marked. Dr. G. R. Noyes, in his translation, has attended to this subject with great care and judgment ; generally with quotation marks, though he frequently inserts the names of the speakers. We will give a few specimens.—Jer. 3 : 22.

Jehovah.

“Return, O revolted children!
I will heal your rebellion.”

People.

“Behold we come to thee,
For thou art Jehovah, our God!”—Chap. 4 : 22.

Jehovah.

“My people is foolish,
They have no regard to me ;
Stupid children are they,
And have no understanding ;
They are wise to do evil,
But to do good they have no knowledge.”

The Prophet.

“I look to the earth, and lo ! emptiness and desolation ;
To the heavens, and there is no light.
I look to the mountains, and lo ! they tremble,
And all the hills shake, &c.”—Chap. 9: 18.

The Prophet.

“O where is consolation for sorrow ?
My heart is faint within me.
Behold the cry of the daughter of my people from a far country.

Is not Jehovah in Zion?
Is he King there no more?"

Jehovah.

V. 19.— "Why then have they provoked me by their graven images,
And their foreign vanities?"

The People.

V. 20.— "The harvest is past, the summer is ended,
And we are not delivered."

The Prophet.

"For the wound of the daughter of my people is my heart wounded ;
I mourn ; amazement hath taken hold of me.
Is there no balm in Gilead ?
Is there no physician there ?
Why then are not the wounds of my people healed ?"

The inspired poets sometimes give utterance to their own conflicting feelings, in the same poem. Many examples of this kind will be found in the lamentations of Jeremiah and in the psalms of David.—Sam. chap. 4 : 18.

"Our end is near ; our days are accomplished, yea our end is come!"

V. 22.— "Thy punishment is at an end, O daughter of Zion!
No more will he carry them into captivity," &c.

This "abruptness" is in fact a trait of all poetry, ancient and modern. A most beautiful specimen Pope puts into the mouth of *Eloisa*, in whom we see such a struggle between love and a virtuous desire for celibacy.

A few remarks on the *SUBLIMITY* of Hebrew poetry will close our discussion. Figurative language, which is, as we have already said, language in its process of elevation from the natural to the ideal world, is the appropriate language of sublime thought. It is the striving of language to make it express something higher than it has been wont to express. Now the highest conceptions of the heathen were their deities, in many respects imperfect like themselves ; but the Hebrew

poet stops at nothing short of *the absolute—the perfect—the Lord of Lords—the Almighty—the Infinite*. This God, the highest possible conception of the human intellect, is the *hero* of every poem, and is represented as communing with man without any intervening agent. This fact invests the poetry of the Hebrews with a sublimity nowhere to be found in the poetry of the ancients. One of the noblest specimens of the sublime is found in Hab. 3 : 3, 4, 5, 6.

“ God cometh from Teman,
And the holy one from mount Paran ;
His glory covereth the Heavens,
And the earth is full of his praise.
His brightness is as the light ;
Rays stream forth from his hand,
And there is the hiding place of his power.
Before him goeth the pestilence,
And the plague followeth his steps.
He standeth and measureth the earth ;
He beholdeth, and maketh the nations tremble ;
The everlasting mountains are broken asunder ;
The eternal hills sink down ;
The eternal paths are trodden by him.”

In this specimen, language seems to be strained to its utmost tension, and expression is heaped upon expression, to bring the mind to the grand climax of the best possible conception of him by whom “ *the eternal paths are trodden*.” First, he cometh from Teman. This might be said of a mortal. But he is *The Holy One*. His person fills all space, for his glory and praise fill earth and heaven. He is the fountain of all knowledge and power, for his countenance is as the light, and rays stream forth from his hand, the emblem of power. The secret of God’s power consists in his knowledge. He is the author of all natural judgments, for the pestilence goeth before him, and the plague followeth his steps. His eye is infinite, for, standing in one place, he can measure the whole earth. He is God of all nations, for he maketh them tremble just by beholding them. He has all power over the physical universe, for he breaks down the everlasting mountains and hills, and walks in the eternal paths. Thus *all*, *all* of majesty and glory to which

a Jew could give utterance, is predicated of this God. Sometimes God is represented as descending in sublime majesty for the deliverance of his afflicted servants. In the 18th Psalm, he is represented as coming like a warrior ; yet the description is such that it can apply to no person short of Omnipotence. The Psalmist would seem to have been thrust into a deep and dismal pit, such as were used as prisons in ancient times. At the 4th verse he begins a description of his perilous situation :

He now commences his cry to the King of kings, who is afar off, seated in his palace—

“ In my distress I called upon the Lord,
And cried unto my God ;
He heard my voice from his palace,
And my cry came before him into his ears.”

And now follows the sublime effort of Omnipotence for his deliverance :—

“ Then the earth quaked and trembled ;
The foundations of the mountains rocked and were shaken,
Because his wrath was kindled.
A smoke went up from his nostrils,
And fire from his mouth devoured ;
Burning coals shot forth from him.”

He was not content to make all this display of fury at David's enemies, while remaining in his palace, but he came to the scene of action :—

“ He bowed the heavens, and came down ;
And darkness was under his feet ;”

He did not come slowly, for the case was an urgent one. These pits sometimes became filled with water.

“ And he *rode* upon a cherub, and did *fly* ;
He did fly upon the wings of the wind.”

Like a warrior he brings his tent with him, prepared for a long siege.

“ And he made darkness his covering ;
His pavilion round about him was dark waters and thick clouds from the skies.”

Such was his glorious light, that his pavilion could not secrete him. He appears as a wain in the open field.

“At the brightness that was before him his thick clouds passed away,
Then came hail stones and coals of fire.”

And now he pours forth all his artillery upon the devoted head of the Psalmist's enemies.

“The Lord also thundered from heaven,
And the Most High uttered his voice,
Amid hail stones and coals of fire.
He sent forth his arrows and scattered them;
Continual lightnings, and discomfited them.
Then the channels of the deep were seen,
And the foundations of the earth were laid bare
At thy rebuke, O Lord,
At the blast of the breath of his nostrils.”

No pit is so deep and dark, but the light of God's face can illuminate it, and his eye and arm fathom its depths.

He stretched forth his hand from above; he took me
And drew me out of deep waters.”

The pit had begun to be filled with water, and the Lord's arm is extended for defence in the last extremity.

Thus *God* is the great idea that gives superior sublimity to the Hebrew poets. An idea which is fully comprehended, is common-place; an idea of which an author has no conception at all, becomes nonsense; but that which is partially conceived, like the God of the Hebrews, manifesting some rays of his light, but suffering no one to see his face, hidden behind mists and shadows, choosing to dwell in the thick darkness, through which occasionally penetrates the light of his Godhead, such an idea is infinitely sublime.

It must be remembered that a knowledge of this infinite Being, must have been brought to the conceptions of men by figurative or poetic language. The very names applied to him were once applied to ideas that came within the grasp of the senses, but their figurative has now become the common application. The language would not, therefore, be altogether

inappropriate, should we say that poetic language has given man a knowledge of God, as well as a knowledge of all his spiritual ideas.

But poetic language, like some fluids, has a tendency to consolidate. The poetry of the ancients is more prose-like to us than it was to the ancients themselves. The reason is found in the fact already hinted at, that words, after having been applied figuratively to the same idea for a long time, become confirmed in their secondary use. When we speak of *heaven* as *Paradise*, *Canaan*, *Zion*, or of Jesus as the *Messiah*, the language does not appear so figurative to ourselves as it would to a Jew in the days of the prophets, who had seldom heard those words used except in a literal sense.

From what has been remarked, we may deduce the following rules :

1. To get the true sense of a poetical stanza, it is absolutely necessary to study and understand the parallels.

2. To understand the figures of Hebrew poetry, it is necessary to have a familiar acquaintance with the sources from which the Hebrew poets derived their figures.

3. We must not expect that events in prophecy will be related in the order in which they are to occur. If they are mixed up in historic poetry, we are to expect the same in prophetic poetry.

4. A sound judgment and a deep sympathy with the poet, will often serve as the best guide to the distinctions between the parts of a poem where the author flies from one subject to another very abruptly. Consider what is nature, and how we ourselves should be likely to throw out our heated and struggling thoughts did we feel just as the prophet did.

A want of attention to the above principles, we apprehend, has led to many of the popular errors, that have so greatly distracted and divided the church of Christ, but we trust the time is at hand when the Bible will be studied more critically, and its rules of interpretation better understood.

In closing, allow me to express a desire that the original language of the Old Testament may be more extensively studied. In that language are mines of imperishable wealth. The

brahmin boy is educated in his sacred language before he receives instruction in his mother tongue, and so is likewise the Jewish child. But amongst Christians, it is scarcely thought essential or even important for the religious teacher to have a knowledge of the original language of the sacred book he is to teach. We would not speak disparagingly of the Greek and Roman classics. They receive none too much attention. But while a large place is assigned them in our colleges, the divine classics of the Old Testament find no admittance. Shall Homer, Virgil and Ovid form the taste of our young men, while the *shield of the mighty* is vilely cast away from our college doors? Tell it not in Gath; publish it not in the streets of heathendom, that candidates for the Christian ministry prefer instruction in the obtuse and vile religion of the ancient heathen, while the burning language and hallowed sentiments of David and Isaiah are lightly esteemed. But thank Heaven that, in the midst of such indifference to the Bible, this "*weapon of war*" has not "*perished*." Like Goliath's sword, it is wrapped up and safely deposited, and "there is none like it." Unwind its Hebrew covering, and its glittering edge will appear. Wield it against the giants of infidelity and heathenism, and they reel and totter to the ground.

We said in the commencement of our discussion, that poetry was the language of children, and also of nations when in a state of childhood. It is also the language of the highest intelligences. It connects the two extremes. It is no less adapted to heaven than to the cradle. In the earliest age of Jewish history, it was the language of the shepherd of Midian, and it will be the language of the redeemed as they stand before the throne of God and of the Lamb. The human mind beginning with poetry, passes through its various stages of earthly progression, and, at last, high up amongst the angels, it approaches a position where it again beholds the *ideal* harmoniously blending with the *real*. "And they sing the song of the Lamb, saying,"—

"Great and marvellous are thy works, Lord God Almighty;
Just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name ?
 For thou only art holy ;
 For all nations shall come and worship before thee,
 For thy judgments are made manifest."

ART. VI.—SOUL FREEDOM.*

THE young student in Geography is often obliged to seek long among the territorially large members of our confederacy, before he discovers Rhode Island ; and when he has discovered it, he cries out, " Is it not indeed a little one ! " It reminds him of the little Zoar to which Lot fled with his family from the burning wrath of Heaven. And as he learns more of its history, he perceives the more propriety in the association. It was into little Rhode Island that what its founder calls soul freedom, fled for refuge from persecution, and there it found an asylum and permanently established itself. The sapling of liberty which the sword of the civil power in the hands of ecclesiastical despotism in Old England and her New England colonies could not let alone, but must mutilate and destroy, found a genial soil and an unstinted growth on the shores of the Narragansett Bay.

Rhode Island is indeed small ; but it embraces all the territory which the universal religious despotism of the age of its settlement could afford, as a sort of city of refuge for whatever of true soul freedom still lingered about the shores of the old and new world. So narrow were the limits within which was shut up " liberty of conscience ! " Yet they appear to have been large enough for the most successful experiment and practical illustration of the perfect consistency of " absolute liberty of conscience," with the strength and permanency and beneficence of civil government. The perfect novelty of this experiment, of installing every man master of his own religious faith, of interdicting to the civil authorities all meddling with the consciences of their subjects, could not fail to excite much at-

* LIFE OF ROGER WILLIAMS, the earliest legislator and true champion for full and absolute liberty of conscience. By Romeo Elton, D. D., F. R. P. S., fellow of the Royal Societies of Northern antiquaries, etc., etc. Providence : George H. Whitney. 1853.

tention and, not unfrequently, indignation. However, it went on and prospered. So satisfactorily has it in the experiment proved, that the little area, which suspicion and bigotry could afford for its trial, has rapidly enlarged itself, is rapidly enlarging, and must go on doing so till it embrace the world in its circumference. To be sure, Rhode Island proper is now just about what Rhode Island proper was then. It is still bounded north by Massachusetts, and west by Connecticut. But the vitalizing sentiment of early Rhode Island, that which gave it novelty in the eyes of the surrounding colonies, and, so far as known, in the eyes of the world, and, indeed, without which Rhode Island would never have been, that sentiment—the sentiment of the absolute freedom of conscience from obligation to civil government,—is now professed, if not practiced, almost co-extensively with protestant Christianity. In that Narragansett colony, so small and despised among the colonies of the land, was nourished up, and, in spite of all the extraneous pressure which made its very existence as difficult as the support of an atmospheric vacuum, from it went forth a sentiment which is “ruling many people,”—a sentiment of living light, which, shining on the dark paths of despotism, shall guide the nations to new and glorious goals—a sentiment, which, while it strengthens the bond of all good association, so disinvolves the individuality of every human being, as to bring him quite to himself, make him keeper of his own conscience, careful for his own manhood, and watchful for the day when *every man* shall give account of *himself* to God.

In this world it is hardly to be expected that “honor” shall always, and in just measure, be given to him “to whom honor is due.” The prophet sets forth Jehovah himself as saying, “If I am a Father, where is my honor.” And not a few of the *human* benefactors of the world, are obliged to wait long and lie long in the dust before the world will thank them. And thus it has been, to a great extent, with Roger Williams. As the “*first legislator whose enlarged understanding and expansive charity led him to recognize the doctrine of entire religious freedom,*” and as one who, for this doctrine, suffered a most fearful exile from his countrymen to savage and lonely wilds,

where, amid the sorest afflictions, he reared a temple to true soul freedom to which the nations are now flowing, he has hitherto received but very imperfect honors. To be sure, his *name* is extensively known and respected, but it is not revered as the world ought to revere its benefactors. Indeed, it is suspected that too much of the spirit of that despotism, which drove him to the wigwam of the Narragansett savage and persecuted the free colony which he established, still lies in the hearts of men, to admit of his being justly honored. This may be true, even in Rhode Island itself; although there, his name stands above almost every human name. There is he oft remembered and set forth, as sitting in calm and awful dignity beneath the sheltering branches of the tree of "soul-liberty," which he planted and protected when young and tender, and which in his day was indigenous to no other soil or climate. Yet even there, on the very soil which he consecrated to spiritual Freedom, is he but imperfectly respected, because but imperfectly understood. He was so far in advance of his *own* age that *it could* not understand and appreciate him. Nor is it too much to say that, in his practical views of liberty, he was so far in advance of not a few of the *present* age that he must be but imperfectly understood and appreciated by them. The descendants of those fathers who exiled him to the wilderness, may easily be supposed the less anxious to call forth from its obscurity his exiled renown. Little, wonderfully little has in time past been done for so just a purpose. Rhode Islanders themselves have hitherto known little of the illustrious founder of their State. They know his name and respect it, revere it. They know him as freedom's exile. But as the man providentially commissioned of Heaven to make the *first* proclamation of full spiritual freedom in the ears of man, or to make the first transplantation from the paradise of God to an earthly soil, of the tree of liberty, even *they* have not yet learned to appreciate and revere him. Nor does Old Wales feel conscious of the honor she deserves, or receive the honor which is her due, as the birthplace of the world's first champion of absolute liberty of conscience, incorporated into civil legislation.

But we do not write to eulogize Roger Williams. Let the facts of his life be his eulogy. The evangelists deemed that the son of God needed no other. And, though but human, no other needs Roger Williams. In culling these from history and presenting them, together with many which had never been on any record accessible to the people before, in a *coup d'œil* view, Professor Elton has done the cause of freedom of conscience great service, and sufficiently eulogized its champion. He is doubtless a warm admirer of his hero. But he has so commanded his own prejudices, that they have seldom found their way into his domain of fact and inference, and consequently have done little to color his narrative. Nor has he consented to give *effect* to his history by setting forth its facts in the drapery of romance. Its style is purely historic. Not only does he deal with facts, but he deals with them in the proper language of facts. Notwithstanding his subject would naturally lead him through fields of romance, from which he might gather whatever of the imaginative might seem necessary to set off the real, and guarantee the sale of his book, he has steadily refused to do so, and even declined the rhetorical embellishments which so often increase the difficulty of knowing the exact value of historic events. Frequent instances of this occur; and in no work, perhaps, is their recurrence more frequent than in D' Aubigne's history of the reformation—a work of great value and which fills a very important place in the world's literature; but which, after all, considered as simple history,—as a text book of classified facts—is open to the most serious objections. But not so the work we are reviewing. Its author, in simple, chaste phrase, evidently aims at setting forth the life of Roger Williams just as it was—no more—no less. It is Roger Williams that he pursues from Wales to Massachusetts, and thence to Rhode Island, and through the wilderness of the Narragansett, and *not* a mere phantom whom he names after his professed hero, and dresses out in a manner to suit his own prejudices and please his readers. In this respect his work bears no very small resemblance to the history of Christ incarnate by the four evangelists. And as simplicity of narration is *one* evidence of the truth of the

historic Scriptures, so is it, and so must it ever be deemed, in reference to any history whatever. Not to charm the reader, has Professor Elton written, but to lay distinctly before him things connected with the life of the subject of his history, which shall be more and more appreciated as the sentiment of soul freedom advances among men,—a sentiment which, first practically applied to civil legislation by exiles from ecclesiastical despotism, is yet to modify and Christianize the legislation of all nations.

Every man has a conscience. If any being in human form be supposed to exist without it, he may be an ape; he may be an ourang-outang; he may be a monstrosity; but he is not a man. Conscience is the soul of manhood. The elder Adams calls it "God's vicegerent in the human breast." Washington calls it the "spark of celestial fire." "It is," says Combe, "a noble feeling; and the mere consciousness of its being bestowed upon us, ought to bring home to our minds an intense conviction that the Author of the Universe is at once just and wise." Says Harris, "besides being, by right, universal in its jurisdiction and unintermitting in its activity, its authority is supreme." Though all men are not equally able to define what conscience is, and even the learned and wise differ in their modes of defining it, yet all are conscious of having it, and each regards it rightfully, supremely authoritative in his own breast. No man is conscious of being a true man, who does not always act under the supervision of his moral sense. No man can do what he deems to be morally wrong without weakening his conscious self-respect through a corruption and degeneracy of his manhood. No honest man but would treat a request that he do what he deems morally wrong, as a gross insult; quite as gross as the offering him a bribe. And no dishonest man but would regard such a request as abominably *wicked*; he would regard it only as one of the enticements of sinners, to which he ought not to "consent." Thus it is, every man regards his own conscience as sacred. If the reader will consult *his* own for a moment, he will find *that* supremely so; and as is his, so is every other person's.

It is an ancient saying, that men judge others by themselves. And in many cases this saying holds true. The man of evil intentions is very apt to judge others to have no better ones. But in the estimate men put upon the consciences of others, this saying very generally fails. In *me*, says every man, conscience is of supreme authority. In *my* breast it is God's vicerent. *I* must do that which I cannot neglect without conscious sin against God. *I* must hold, and therefore can be obnoxious to the penalty of no just law for holding that religious faith which lies in my honest convictions. Thus speaks and thus feels every man in reference to himself. But thus does not speak and feel every man in reference to others. Had it been so, Romish Inquisitors would never have racked their brains in inventing tortures for conscientious heretics, nor would our Puritan Fathers have been forced to forsake all the endearments of their country,

To seek a home beyond the waste of waves.

Nor could those very exiles for conscience' sake, have themselves endured the soul oppression which drove out from among them the high souled and pure minded, and resulted in the settlement of Rhode Island as an asylum for conscientious refugees. Not one of these men who would have held fast the free soul of Roger Williams, while the civil authorities put conscience in irons, but would have spurned with high-born and holy indignation, any attempt to fetter their own, or submitted to it only at the dear rate of loss of self-respect, conscious degradation, and abrogation of the awful mandatory voice of God. And yet we are far from extensively impugning the motives of those men. So difficult is it in matters of conscience, for man to reason from himself to his neighbor! As conscience is an attribute of man's immortality, we may well say in reference to it,

"All men deem all men mortal but themselves,
Themselves immortal!"

Not only was it so during the reign of ecclesiastical terror, under cover of the thick darkness of the middle ages, when

despotism withdrew the face of its throne and put a cloud of ignorance upon it—not only was it so when the Mayflower was deep freighted with conscientious refugees from protestant despotism, and when the colonists of Rhode Island were fleeing before puritan despotism, but so, in too great degree, is it even at the present day. Notwithstanding the great progress in mental and ethical and Christian science, every step of which has been for the glory of conscience, served to array it in more awful majesty, and guard its sacred shrine in the sanctum-sanctorum of which every man is under God, his own high priest—notwithstanding all this, super-added to every man's consciousness, which itself were law, still men are often found talking of conscience in the very tone of the middle ages; as though it were a mere capricious, deceptive feeling of the soul, to which no sacredness attached, and to be treated either with indifference or with severity, as its intrusions are more or less insolent and dangerous. "It cannot be trusted," says one. "It leads men astray," says another. "It is different in different men, and in every man is just about what he has a mind to have it," says a third. "Paul was conscientious in doing wrong, and in all ages conscience spurred men on to sin," says a fourth. Thus and similarly do we hear men talking, even at the present day. And how otherwise, think ye, they talked in the middle ages. This is the very language of the inquisitorial councils of the church's gloomiest night. It is the language of an age of terror. But though we often hear language similar to this, still we can hardly regard it otherwise than the dying away of an old voice, the faint prolongation of things uttered long time ago. The faces of those who utter it are generally averted. They do not look into your eye, as do those who stand up to plead for righteousness with the firm hearts of consciously honest men. In all they say, you fail to discover that depth of tone, that divinity of sentiment, that awful background of truth, which carry conviction to the heart. The divine element is wanting. There is no still, small voice, and God is not in the storm.

The Jews crucified the Lord of Glory, who, while upon the cross, writhing upon the shafts of their malice, prayed for

them, as those who knew not what they did. We would not deny to those who talk lightly of conscience, as a mere capricious feeling of the human soul, whose intimations it is folly to much regard, all the benefit of a similar ignorance. That God with whom human intercourse is possible only through the medium of the conscience they would break down,—and in breaking down which they would break down His judgment seat—*He* knows their hearts. Could we believe that they had no conscience, our charity for them would know no limit. Then would they be as irresponsible to God as their talk about conscience would make others. But they have a conscience; and however they may practically disregard it in their dealing with the consciences of others, they are often found the last to deny practically its sacred inviolability. Doubtless not a few of the men who banished Roger Williams, would have spurned and trampled upon any requisition, however authoritative, to violate their own sense of duty. But why should another man's conscience be deemed less authoritative in his breast, than our own is in ours? Do we say his is seared. Well, are we sure ours is not so? But suppose his is seared; it is all the moral sense he has. If, therefore, you destroy that, pray, what is left of him? Nothing but the form of a man without the power. Of moral action, he henceforth knows nothing. To God's judgment seat he is henceforth ineligible. That is broken which linked him to a moral, immortal destiny. In the destruction of his conscience, he is himself destroyed. He is banished forever from the Author of his being, as One with whom he has nothing to do. And this done, all is lost. But the moral sense refuses to die. It may be for the time being silenced, or abused into a very imperfect action; but as the soul of the world, it is immortal, and in its worst condition is more precious and valuable in the eye of Heaven than the whole man beside. A blessing is in it, destroy it not, but respect and cherish it, as of rightful supremacy in the human soul. Most wretched is he who tramples it in the dust.

One of the worst practical enemies of our race, is he who may induce, tempt or coerce others to do so. The world is bad enough now. But for what conscience there is, however, it

would stink under a far more disgusting moral putrefaction. Wicked as wicked men are, they do right a thousand times for conscience sake, where they do once from other considerations. But for that seared conscience of your neighbor—a conscience on which lies the mildew and the blight of a long course of sin, and the misdirection of a terrible ignorance—neither your possessions nor your person would be secure before him. And in just such degree as you disrespect his conscience, and thereby teach him to disrespect it, great harm is done to both him and yourself. And, moreover, what is true on a small scale, is equally so on a larger one. The world groans under no more dreadful curses, than are men who, directly or indirectly, ecclesiastically or legislatively, treat conscience as if it were a mere “puny instinct,”

“Devised at first to keep the world in awe,”—

a mere phantom of the imagination, haunting the footsteps of those who will be religious over much, and bringing them into a subjection dangerous to civil society. Strange that men should ever have dreamed of strengthening or exalting society by sapping and degrading individual manhood,—of laying a foundation for civil security in the virtual repudiation of the highest attribute of man’s being. Just as if God had made very many men too noble; and that a course of degradation is necessary to depress them to the social level. As though he had invested his viceregent in their breasts with too much dignity and authority, to consist with human weal, and, therefore, he must be drugged and blinded by some more daring Apollo. Strange, we again say, that any sane man should have ever dreamed of elevating man social, by paralyzing the hand by which man individual grasps the throne of God.

Much of such folly, however, has there been, and one most striking exhibition of it is seen in the persecution which pursued Roger Williams from Salem to Plymouth, and to the wilds of the Narragansett. His conscience he would not violate, and taught others to be as obstinate as himself. In other words he would worship God in the way he solemnly believed right, and hold to the religious faith which his head and

heart approved. It was not in him to do otherwise. He could not "be a slave and wear the bonds," though fastened upon his limbs by loving brethren! He, like Luther, had found it, or at least believed it to be "neither safe nor expedient to act against conscience." He yielded to the edict of his banishment, forsook "his own vine and fig-tree," and willingly wooed the wilderness of the wild beast and the fierce savage for a sanctuary of freedom to his God. His suit was granted. The Indians received him with, "*Wah cheer, nepot?*"—How do you do, friend! The wild beasts warred not upon his soul. He went on and prospered. Rhode Island was settled; and because its code of civil laws closed with the words, "Let the saints of the most high walk in this colony without molestation, in the name of Jehovah, their God, forever and ever," and because it became an asylum for the refugees from the "soul oppression" of the surrounding colonies, it was called, perhaps in derision, "*a place for all kinds of consciences.*" And such it has continued to be to the present day. Its charter, "when it was supplanted in 1843 by the present constitution of the State, was the oldest charter of civil government in existence."

So successful was the first experiment of the principle of absolute liberty of conscience applied to civil legislation. And so signally and gloriously did God overrule the wrath of the wicked and the ignorance of the foolish men, who, while their limbs were yet raw with the bondage they had so recently broken, could throw their brethren into chains. This exhibition of soul oppression, so often referred to, strikes us the more forcibly, because in such perfect contrast with the supposed feelings and sentiment of its authors. They had suffered under spiritual despotism; they had denounced it in unmeasured terms; they had fled from it. The canvass of their imagination was drawn all over with its horrors. The very thought of it, as the cause of their exile to the American wilderness, was enough to bring the crimson to their cheek, and make their eye flash with fierce and holy indignation. But as holy men,

Ready to faint, yet bearing on,
The ark of freedom and of God,

in their patience they possessed their souls. They did not

spend their breath in hurling back angry anathemas upon the old oppressors of their fathers. Such men must, of course, be the last to be suspected of the disposition to forge or bind an ecclesiastical fetter. Upon their soul we suspect no despotic taint, but only a measureless abhorrence of it. Others may oppress, but they never. So we feel and so we reason ! But, alas, we have not yet learned how hard it is for a man to let his neighbor's conscience alone ! how hard it is for a government to let those of its subjects alone ! Scarce were those champions of freedom safe from the bondage of their Egypt, before they are, in turn, oppressors. Nor, in their zeal for God, could you have convinced them that it was anything less than an act of mercy, to interpose the arm of the civil power for the correction and coercion of their brethren in matters of religion. "If," say they, "these errorists be let alone, who may say where the matter will end. Here is this fanatical Welchman, inculcating sentiments which must, in proportion as they prevail, sap the virtues of civil government, and lead the people into mazes of error and sink them in the lowest depths of religious licentiousness. He must proceed no farther. Before him must be set the alternatives of recantation or banishment." Before him these were set, and he hesitated not which to choose. He was thenceforward a exile. And in view of the fact of *such* men as the very Puritans themselves, being brought so much under the influence of the wicked world as to practice such oppression, we may well feel admonished to "take heed lest we fall"—lest under some promising opportunity for doing "evil that good may come," we of the present time bolt the sacred enclosure of our neighbor's heart and offer swine's flesh upon its hallowed shrine ; and this last, more especially, when it is considered that no temptation to this form of sin is so great as that which is presented in the world of conscience. As if men reasoned from young saplings to human souls, they would trim up the latter as they do the former, with the sword.

While the world's history teems with the records of soul oppression, it is a most happy thing that instances of it become less and less numerous under the light of Protestant

Christianity, as years roll on. Whereas the time was when intolerance was the law and tolerance the exception, it is now the reverse. Anything like a civil edict for the banishment or coercion of religious heretics, would now be regarded as a perfect anomaly in Protestant Christendom. Massachusetts, the outgrowth of the Colony which drove out the Quakers in her zeal for God, now tolerates not only the Quakers and the spiritual offspring of her *illustrious* exile, but also even the Roman Catholics themselves. These last swarm about her large cities, and up into her country villages with the mark of the beast upon their foreheads, build their churches and rail upon Protestantism as they throng them, all unmolested by the civil authorities, and undisturbed by any *sentiment* of intolerance.

This certainly indicates a great change since the days of John Cotton. Were he here now, to republish his book, he must print it not against some Roger Williams, but against all Protestant Christendom. Should he now return to the earth, he would find himself much in the condition of the man in story, when he roused from a sleep of a hundred years. Not only would he be surprised at seeing the wilderness all cleft away, populous cities risen up, and the country settled all over with hamlets; not only would he be disturbed by the hum of factories, and amazed at the enginery of travel among the hills; but he would be *confounded* to find that that Massachusetts too had become "A PLACE FOR ALL KINDS OF CONSCIENCES"—that her population had become steeped in those doctrines of religious toleration, those extreme views of liberty of conscience, which, in his day, were regarded as an element so dangerous to the State, that their advocates were driven away by the civil authorities, and that the persecuted colony settled by her banished heretics had given law to the country. Surely would he exclaim; "The decrees of God are wonderful;" "I have seen strange things to-day." These "do always err, not knowing the scriptures nor the power of God."

Notwithstanding, however, the very great progress in soul freedom with which the last centuries have been marked,—notwithstanding the acknowledged spheres of law makers and creed makers are now tolerably distinct, and conscience is but

rarely the subject of penal legislation ; still much remains to be done before spiritual freedom shall culminate. War upon it was never more general—scarcely more successful than at the present time. Nor is the wolf less to be dreaded because in the clothing of the sheep. Being conscientious is not now likely to banish a man from his country, as in times of old, but it is often liable to banish the laborer from his employer, the merchant from his profits, the author from his patronage, the lawyer from his fee, the official from his place, and the minister from his pulpit. And the prospect of such and such like banishment, is often quite as effectual, in inducing men to repudiate their conscientious scruples, and trample upon their convictions, and submit to moral enslavement, as any two-edged flaming sword of civil power. And thousands are they, who, in the midst of the light of the present day—light so intense, that if the eyelids be closed it will shine through them—would for very consistency and shame refuse to bind men's consciences and religious faith by law, who deem it neither inconsistent nor shameful, not to say wicked, to bind them fast in the more silken cords of what is modestly called *influence* !

Nor is their rule the less dreadful because not “ with a rod of iron.” Despotism is never the more terrible than when set off with the drapery of republicanism. No slavery is so dreadful and so hopeless, as that in which the victim seems to have his choice. That enemy is doubly conquered, who is won to voluntary submission. And that conscience is among the “ lowest hired servants”—nay abject slaves—which, resisting, it may be for a season, at length *chooses* to yield up its liberty to the pressure of circumstances, which are the wicked creations of black-hearted, designing men. Jacob was not the less secure of the birthright of Esau, because, taking advantage of his brother's necessities, he came into its possession under the regular *forms* of bargain and sale. Nor was Esau left the less desolate in his tears, because he had been stripped of his treasure without violence. How he forever cursed the hour of that mess of pottage ! He would have resisted *violence* like a mighty hunter, but faint and weary with the chase, and exhausted with fasting, he could not, or rather he did not, resist

the gustatory temptation. And just so very many at the present day, whom the very sight of a violent fetter for conscience would arouse to a resistless energy, and confirm in an obstinate independence, are *beguiled* into the basest spiritual bondage. Caught in the meshes of some seeming necessity, they abdicate their true manhood in favor of the man or men who will cut the twine. But in this transaction, their degradation is, to say the least, *as* complete as would have been that of Roger Williams, had he yielded up *his* conscience to the keeping of the civil government. And the victims of it have not less occasion to curse its day than had Esau to curse the day he sold his birthright, or the patriarch of Uz supposed he had to curse the day he was born. And yet, further, its victims at the present time are not few.

The theory of conscience at the present day is very good—very consistent with what we deem natural, and certainly with revealed religion. It is now very generally understood, that it was made to *rule*, not to *serve*—to rule its possessor, not to serve its neighbor; that its sanctuary is rightfully inviolate to foreign agency, and that its voice is disregarded by its possessor, only at the pain and peril of sin against God.

No, it is not ignorance of the rights of conscience, so much as conscious disregard of those rights, of which society now complains. Caught in the net-work of a subtle influence, men now yield to beguilements, and under a sweet compulsion are led captive by Satan at his will. And it is the extent of this base abandonment of "soul-freedom," whether to a crafty devil or to crafty men, that constitutes the most fearful obstacles to the progress of Christianity. The result of it is seen in men trampling on their convictions. It is in vain that the chamber of their intellect is filled with gospel light; in vain that you make them see what they ought to do. *Ought* is to them practically a word without meaning. The chamber of their moral sense is dark and dreary. The animal has usurped the place of the spiritual in their souls, and animal they will be. The link is broken which binds them to God. Moral obligation is practically at an end.

Statements like these, as unpleasant to make as useless to

deny, are yet necessary. The church should understand the work it has to do, and the means by which it may be done, if done at all. She must do nothing to depress, but every thing to exalt the conscience of men. She must be careful that she do not talk of it in the language of levity, not to say in the language of its oppressors. Her instructions in reference to it must distil as the dew. Nor must there be any flaw, or hiatus or modification therein, of which wicked men can take advantage, to trample down their own convictions or invade the rights of others. Anything short of this is not only darkening counsel, but also darkening the true heavenly pathway of man, by standing between him and God. On her knees, let the church do her duty, and we need not be hopeless of the hour long dreamed of, when, under the blessing of Heaven, the human conscience shall yield neither to violence or beguilement—when man shall be no more a moral slave, either voluntary or involuntary. And that hour shall be the millenium,—the hour when man shall neither hurt nor destroy in all God's holy mountain,—the hour when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them,—the hour of the triumph of Christianity.

ART. VII.—RELIGIOUS BIOGRAPHY.*

THE biography of great and good men is a very important part of literature. It is the biographical characteristic, that invests history with charms above didactic writings; and the lively portraits given in the Bible, embodying the virtues and graces of a true and holy religion, is one great secret of the power of that volume over the human heart. Who can read the histories of Noah, Abraham, Joseph, Moses, David, and especially that of Christ, without having clearer views of their virtues, and being inflamed with a more ardent desire to emu-

* THE LIFE OF REV. MARTIN CHENEY. By George T. Day, Pastor of the F. Baptist Church, Olneyville, R. I. Providence: George H. Whitney, 1853.

late them, than though he saw those very excellences enforced by the formality of precept.

We do not too much abound in this kind of literature. Nothing is more needed by our youth than illustrious examples to follow, and the complaint so often heard is not altogether without foundation, that we, as a denomination, have no history. *Eminent* men are every where scarce, and hence, when God does send one, it is a pleasing evidence of growth in a people, for them sufficiently to appreciate him, to record his thoughts and acts for the benefit of the present and future generations. We are by no means in favor of publishing the memoirs of one who has nothing to distinguish him from ten thousand of his fellows, and whose real life itself was almost unnoticed by the world. It might, perhaps, be as well for such as have been "unseen and unknown," and have died "unlamented,"

"To steal from the world and not a stone
Tell where [they] lie;" but

let the righteous "be had in everlasting remembrance."

We once lent an English civilian the memoirs of two reputable men of our denomination, and when he returned the volumes, he remarked that, "It was plain to be seen that one was a greater man than his biographer was capable of making him appear, and it appeared to him that there was nothing of the other worthy of publication." Whether the remark was true in relation to these men or not, it certainly is, respecting very many whose memoirs have been laid before the world.

MARTIN CHENEY'S was a life worthy of publication. The world must be interested in a true sketch of the man, since they were so much interested in the living epistle. We might venture to predict that such a book would be sought for, read and admired, because the original was so well appreciated. If justice has been done to the original, the publishers, we do not apprehend, have run a greater risk than an American publisher incurs when he has re-published a book, that has been known to be popular in England.

In relation to the success of the Rev. Mr. Day, in giving a true sketch of Mr. Cheney, we think all who read the book

will not hesitate to acknowledge that the biographer and his subject are not very unevenly matched. We apprehend that the following characteristics are essential to a biographist ;— he should be well acquainted with his subject ; feel a deep interest in him ; have a spirit of unflinching justice in giving a correct portrait ; a power of discrimination to determine what is best to give and what to withhold ; and an aptness for description that will enable him to give the world such a plain, readable book, as can be read without much effort. In the main, we think the work of Mr. Day discovers these characteristics in its author.

The Book is divided into eighteen chapters, embracing the following subjects : “ Sketches of his early life ”—“ He was lost and is found ”—“ Entrance upon the work of the ministry ”—“ Choosing and entering his field of labor ”—“ The disciple not above his Master ”—“ Moral positions ”—“ Open thy mouth for the dumb ”—“ Missions and Moral Reform ”—“ Remember them that are in bonds as bound with them ”—“ Changes in sentiment, Inviolability of life ”—“ The freedom of the truth ”—“ Come-outism ”—“ Sermons ”—“ Discourses ”—“ Miscellaneous Addresses, incidents, &c. ”—“ Analysis of his character ”—“ Estimate of him as a preacher ”—“ The pastor and his people ”—“ Sickness and death ”—“ Funeral services ”—“ Testimonial.”

The relation in which Mr. Day has stood to his subject, has been peculiarly favorable for enabling him to perform his task. Mr. Cheney was his friend and spiritual adviser for several years ; he was named by him as his biographer ; and he has had access to all his papers. Of his warm interest in his subject, the book throughout bears ample testimony ; and yet we discover nothing of that idolatrous reverence that would represent him as a paragon of perfection. He faithfully sketches the failings that are not unfrequently mingled with the great virtues that adorn the character of his subject. We have neither time nor space for extracts, nor do we apprehend it necessary ; as the book will be read, not only within, but out of the limits of our denomination. Cheney does not belong exclusively to us, but to the **WORLD**, and nothing but the most

narrow-minded bigotry will prevent the book from being sought for by Christians of all societies.

One feature in the work we specially admire, and that is the faithfulness with which Mr. Cheney's sentiments are noted. Change of sentiment with some, is quite alarming; but when we hear of a person who has lived to the age of sixty, without any change of sentiment, instead of regarding him as a correct guide, we can scarcely help ranking him with the venerable and conservative mile-stone, standing in the heart of the city, upon which was inscribed, "*Two miles to the city of New York.*" Mr. Cheney did change some of his views, and he made no secret of it. He believed in its entire lawfulness. Some of his later were greatly in advance of his former sentiments, and some few, we apprehend, fall in the rear of what he had formerly believed. His arguments for the inviolability of human life, commencing on the 155th page, in our humble opinion, are not a match for his earlier arguments beginning on page 95th. We do admire, however, the faithful manner in which the author has given both sides of this question, in relation to which the greatest and best of men differ, as held by the venerable departed, at different stages of life.

In closing this notice, we are forcibly reminded of the fact, that no man took a deeper interest in the QUARTERLY than our lamented Cheney. His mind, ever buoyant with thoughts of progress, had long felt the importance of some organ for the deposite of valuable thoughts, more durable than a common newspaper. To effect this object he had labored with zeal, and he did hope to have seen its establishment on a permanent basis, but like Moses of old his expectations were not fully realized. Who would have thought that the very first number of the Quarterly, in which he felt so deep an interest, would contain an account of the posthumous memoirs of one of its noblest advocates! But God's ways are not as our ways, nor his thoughts as our thoughts.

We intended, and now it may not be out of place to say, that Mr. Day seems to have written independently, and not to have followed the scores of suggestions he must have received, in relation to preparing his account of the great and good man. This feature of the book, to us, is peculiarly pleasing.

CRITICAL NOTICES.

THE RHODE ISLAND FREEWILL BAPTIST PULPIT. By A. D. Williams, M. Boston: Gould and Lincoln. 1852.

This is a volume whose object is to gather up for preservation, such memorials of the early Freewill Baptist ministry in Rhode Island, as may serve to present an epitome of the history of that denomination in the State; and give a portraiture of the pioneer laborers. It also contains brief biographic sketches of a number of the Freewill Baptist ministers now living, who are or have been importantly related to the operations of that denomination in the land of Roger Williams. Quite a number of sermons from both the living and the dead, and several engraved portraits of the subjects, combine to give value to the work and distinctness to the characters.

The records of ministerial life are both interesting and important; and, to Christians whose hearts are set on the promotion of the kingdom of Christ, they are so accepted. By the foolishness of preaching it has pleased God to save men; and so, though the instrumentality seem simple and unimposing to the philosopher, and the instruments appear to be men of but ordinary mental strength and literary attainments, their work gives them prominence and their success is often a mystery to mere worldly men. Some of the men whose ministerial life is here sketched, were peculiar and striking in their characters, and instructive in their labors. The author has taken time and pains in the collection of facts, and has judiciously arranged them; and the productions of the subjects in the form of sermons are interesting in matter and varied in subject and style. The best recommendation of the work, perhaps, is found in the fact that the sales have nearly exhausted the first edition, and the demands seem likely to require the speedy issue of a second.

SELECT BRITISH ELOQUENCE: Embracing the best Speeches entire, of the most eminent Orators of Great Britain for the last two centuries, with Sketches of their Lives, an Estimate of their Genius, and Notes, Critical and Explanatory. By Chauncy A. Goodrich, D. D. New York: Harper and Brothers. 8vo. pp. 947.

It is not every day that so truly and intrinsically valuable a book is issued from the press. Long and specific as the title is, it understates rather than otherwise the important character of the contents of the work. More is performed than promised. Here are not only the speeches in full of such pre-eminent men and orators as Chatham, Burke, Fox, Pitt, and Erskine, but also of Brougham, Canning, Lord Mansfield, Sir Robert Walpole, Grattan, Sheridan, Curran, Mackintosh, Lord Chesterfield, Earl of Strafford, Lord Ditchley, Pulteney, and others—nineteen in all, besides the most celebrated of the letters of Junius. Prof. Goodrich, we believe, however, is mistaken in saying that he has given all the speeches of Chatham. Twenty-four at least were reported, only eighteen of which are in the work before us.

An important feature is that the speeches are given entire. It would be

quire as much previous knowledge of oratory to form a just estimate of an orator's characteristics and powers from the "extracts" usually given, as it would of comparative anatomy to tell the size, characteristics, genus and species of some unknown animal from the mere inspection of a single bone. Besides its value as an oratorical manual, it contains, in a condensed, comprehensive and consecutive form, a valuable and quite complete parliamentary and political history of England, from Queen Anne's time to the present day—much more full and accurate than even many of our good scholars are familiar with. It is not possible anywhere to obtain so much in so small a compass, and at so comparatively trivial expense.

We most sincerely wish this book could be placed in the hands of every American, and especially of every Freewill Baptist, clergyman. If it were well studied, the good adopted and the bad thrown away, we should expect soon to see a more manly, bold and yet chastened, effective and attractive oratory in the pulpit, and to have the satisfaction of knowing that it was wielding a more extended and powerful influence over the growing mind of our country, which must be reached and directed by a strong and vigorous influence from the pulpit and the religious press, or it will be in danger of a wild and fearful licentiousness.

So rapid has been the sale, that already a second edition is called for—to be followed soon, we trust, by a similar volume on American oratory. No man is better qualified for such a work than Dr. Goodrich.

THE PROSE WORKS OF JOHN MILTON: With a Biographical Introduction.

By Rufus Wilnot Griswold. In two volumes, 8vo. pp. 548 and pp. 550.

Philadelphia: J. W. Moore.

There are not a few persons who are scarcely aware that Milton wrote anything beside *Paradise Lost*—and at all events that he wrote anything besides poetry. These two stout octavo volumes, sometimes bound in one, will most effectually dispel the illusion. Those who read them will not only be most amply repaid for their trouble by familiarity with his clear, brilliant, vigorous and classical style, but will find some of the best old puritan and republican sentiments that are to be found in the whole range of British literature. Nothing less could be expected from such a man as the author of *Paradise Lost*, who also acted as the Secretary of State, under the Protectorate of Cromwell. His *EXERCITATIONES* and *Defensio Pro Populo Anglicano contra Salmasii Dejectionem Regem*, together with his *Areopagica*—don't be scared, readers, these works are printed in English—are among the best defences of republicanism and the freedom of the press ever written. His repudiation of Episcopacy is also a masterpiece, and his writings on education are worthy of profound study, even now. Of course, we can by no means endorse all his sentiments, especially upon the subject of divorce. Milton's unhappy domestic connections undoubtedly had something if not much to do with his conclusions on this subject. Nor is his style to be recommended as a faultless model. But its worse characteristics are features that will hardly be likely to be much copied in this country. The tendency is rather in the other direction. The work is worthy of extensive perusal and close study.

THE FIRST EPISTLE OF JOHN, practically explained. By Dr. Augustus Neander. Translated from the German by Mrs. H. C. Conant. New York : Lewis Colby. 1852.

This is the last of the venerated Author's practical expositions of the Epistles. Those who are acquainted with his expositions of Phillippians and James, will have high expectations of a rare treat when Neander writes of John, nor will they be in the least disappointed. It will be a source of relief to such as feared Neander was inclined to latitudinarianism, to read this exposition. Their fears will be relieved by a clear perception of the difference between liberality and laxity. The able translator has conferred a great benefit upon the English readers who wish properly to understand the epistles alluded to, and, besides, has furnished ministers with books which incidentally accomplish what most "skeleton books" are preeminently successful in not doing, viz. to suggest subjects for discourses.

SKETCHES OF LIFE AND LANDSCAPE, By Rev. Ralph Hoyt, A. M. New York : C. Shepard & Co. 1852.

This is one of the few recent readable books in poetry it has been our lot to fall in with. The following specimen presents the life of a thoughtful man under an image of mournful truthfulness.

" As some poor mariner adrift at sea,
 When ruthless storms have driven his bark a-wreck,
 Climbing his riven mast in agony,
 The sole survivor of a crowded deck,
 Sees as he clammers upward sad and slow,
 The dark horizon widening on his wo ;
 So, as I climb my spar of life,
 The dreary desolation still expands ;
 Float by betokening the mighty strife,
 Rude fragments from all ages and all lands ;
 And mournful voices answer to my soul,
 As far along the roaring surge they roll.

BRITISH POETS :—Milton, Butler, Burns, Cowper, Scott, Campbell and Mrs. Hemans. Published by the Appletons, New York.

Many have the idea that poetry is almost synonymous with falsehood, and is altogether beneath the notice of sober and refined minds. Never was there a greater mistake. No class of authors have done so much to form and cultivate the English language, and none have more deeply impressed the English mind than poets.

It is no trifling excellency of the "British Poets," as published by the Appletons, that each volume contains a brief and interesting history of the one who is about to instruct and edify him.

Our only object in this notice, is to give a very brief account of those great masters of song, in the order in which they lived.

MILTON, the greatest English heroic poet, was born 1608. His "Paradise Lost" and "Paradise Regained" are his greatest poetical works. Mil-

ton's blank verse exceeds that of all other poets, in that his forms of expression were his original invention, and hence have become models; he makes a greater amount of learning bear upon his poems than any other poet; and his verse has all the smoothness of rhyme. Milton was the secretary of the noble Cromwell, a strong advocate of liberty, an humble Christian, and in theology was what in this day and land would be termed a Freewill Baptist. A tradition has long been prevalent that he wrote his "*Paradise Lost*" by an amanuensis, but we have seen a part of the original copy, at least, at the library of Christ's college, Cambridge, in his own hand-writing.

BUTLER, the author of *Hudibras*, a satiric poem, was born 1612. He was the sycophant of King Charles and the bitter opposer of the Puritans. He eagerly seizes upon all the failings of his opponents, greatly magnifies them, and conjures up much of which they were never guilty. He pleased his sovereign, but received but little compensation for his services. He died in great poverty and obscurity, and sometime after his death a few persons, who seem to have been moved by a spirit of commiseration, erected to his memory a little monument containing the following inscription:

"A few plain men to pomp and state unknown,
O'er a poor bard have raised this humble stone.
Whose wants alone his genius could surpass,
Victim of zeal! the matchless *Hudibras*!
What tho' fair freedom suffered in his page,
Reader, forgive the author for the age!
How few alas! disdain to cringe and cant,
When 'tis the mode to play the sycophant.
But, oh! let all be taught from Butler's fate
Who hope to make their fortunes by the great,
That wit and pride are always dangerous things,
And little faith is due to courts and kings."

A still more significant epitaph was engraven upon a stone erected some time afterwards. The lines were composed by the ingenious Samuel Wesley.

"While Butler, needy wretch, was yet alive,
No generous patron would a dinner give;
See him, when starved to death and turned to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown,
He asked for bread, and he received a stone."

BURNS, the great Scotch poet, and one of the greatest geniuses of the world, was born 1759. Some of the poems of Burns are exquisitely beautiful, but others are grossly unchaste. The lines of Montgomery are highly characteristic:

"His plume, his note, his form, could Burns
For whim or pleasure change,
He was not one but all by turns,
With transmigration strange."

"O had he never stooped to shame,
 Nor lent a charm to vice,
 How had devotion loved to name
 That bird of Paradise.
 Peace to the dead, in Scotia's choir
 Of minstrels great and small,
 He sprang from his spontaneous fire,
 The Phenix of them all.

Burns was worn out by an irregular life at the early age of 37, and the words of Wordsworth addressed to his sons are most significant :

"Let no mere hope your souls enslave;
 Be independent, generous, brave;
 Your father such example gave,
 And such revere;
 But be admonished by his grave,
 And think, and fear!"

The edition of Burns, published by the Appletons, exceeds all others I have seen, in that it has an index of first lines, and a glossary of the words is found in the margin of each page.

COWPER, the great evangelical poet of nature, was born 1731. He was naturally predisposed to melancholy, and he spent the most of his life as a religious recluse. It should be said to his praise that he brought little of his gloomy theology into his poetry. The *Task* is his greatest work. Cowper has written some of the sweetest hymns ever sung in the Christian church.

SCOTT was born 1771. His poems are of a narrative and descriptive character. He always has a well contrived frame-work for his poem, and his poems oftentimes excite more attention than the regularity or sentiment of his poems, as well as his prose writings, always keep up an interesting mind of the reader, who is not unfrequently filled with breathless anxiety to know how the story is coming out. It is hard to go to sleep over his poems.

CAMPBELL was born in Glasgow, 1777. His picture exhibits a very open mouth, and it is said that he talked but little. His "Pleasures of Solitude" is his greatest and most admired poem. Mr. Campbell has written shorter poems of great beauty, such as "Lochiel's Warning." The interesting rebuke of American slavery is very apt :—

"UNITED STATES, your banner wears
 Two emblems—one of fame;
 Alas, the other that it bears
 Reminds me of your shame.
 Your standard's constellation types
 White freedom by its stars;
 But what's the meaning of the stripes?
 They mean your negroes' scars."

Mrs. HEMANS was born at Liverpool, 1793. She was a lady of many accomplishments, and obtained much celebrity as a poet. Many of her poems are very beautiful, as "The homes of England," "The graves of a household," "The Pilgrim Fathers," and "A father reading the Bible." The latter most exquisitely sweet lines, founded upon a real scene, we will give entire:—

"Twas early day, and sunlight stream'd
Soft through a quiet room,
That hushed, but not forsaken seem'd,
Still, but with naught of gloom,
For there, serene in happy age,
Whose hope is from above,
A father communed with the page
Of Heaven's recorded love.

Pure fell the beam, and meekly bright,
On his grey holy hair,
And touch'd the page with tenderest light,
As if its shrine was there!
But oh! that patriarch's aspect shone
With something holier far—
A radiance all the spirit's own,
Caught not from sun or star.

Some word of life e'en then had met
His calm, benignant eye;
Some ancient promise, breathing yet
Of Immortality!
Some martyr's prayer, where'er the glow
Of quenchless faith survives,
While every feature said—*I know*
That my Redeemer lives!

And silent stood his children by,
Hushing their very breath,
Before the solemn sanctity
Of thoughts o'er-spreading death,
Silent—yet did not each young breast
With love and reverence melt?
O! blest be those fair girls, and blest
That home where God is felt!"

The poems of Mrs. Hemans have been held in various estimation. Some find in her poetry peculiar charms, while others imagine that they have not a sufficient prototype in the human heart to secure for them a long life. The author of the *Cyclopedia of English Literature* does not think that much of her poetry will descend to posterity. We can scarcely adopt his opinion. Her works are published in two volumes.

LECTURES ON THEOLOGY. By the late John Dick, D. D. &c. Published under the superintendence of his son. With a Preface, Memoir, etc. By the American Editor. In two volumes, 8vo. pp. 532 and pp. 576. New York: Robert Carter & Brothers.

Dr. Dick was a minister of the Secession or Presbyterian church of Scotland and Professor of Theology, in its Seminary. He was a man of more than ordinary intellectual force, and had acquired a wide and varied culture, which enriches every page of the volumes before us. His style is clear and his diction elegant and comprehensive. In these respects, his Lectures present a perfect contrast to the involved style and obscure diction of German or German-imitating theologians.

In sentiment, he is of course Calvinistic and a Pedobaptist, and he uses the ordinary methods and arguments of his class of theologians—in general, however, with even more than an ordinary appreciation of the force of opposing arguments, and with much candor and fairness. He is perhaps not quite so learned as Knapp; but his clearness, consistency with himself, his terse and striking comprehensiveness, together with his ardent piety, generally just and always sincerely earnest conclusions, and his expressive, attractive style, are certainly recommendations which render the work invaluable. For popular reading—and why should not even systematic divinity be popular reading?—we think we should give Dr. Dick's Lectures the preference over most Calvinistic and Pedobaptist theological works with which we are acquainted. Nor are we sure that we should not give advice somewhat similar to many of those ministers, who do not aspire to pedantic erudition.

ENCYCLOPEDIA AMERICANA. A Popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography. A new edition; including a copious collection of original articles in American Biography; on the Basis of the Conversations-Lexicon. Edited by Francis Lieber, assisted by E. Wigglesworth. In thirteen volumes. With a supplementary Volume edited by Henry Vethake, LL. D. Philadelphia: Blanchard and Lea.

We have neither room nor disposition to notice this work at length. Its title quite accurately defines its purpose and character; and as the work fully sustains the anticipations thus excited, comment is well nigh unnecessary. Being the only general Encyclopedia which takes much if any notice of American topics, and moreover being the only one that, by its price, is accessible to poor Freewill Baptist ministers, we have wondered at so comparatively seldom finding it in their libraries. It ought to be regarded as indispensable.

THE ILLUSTRATED DOMESTIC BIBLE. By the Rev. Ingram Cobbin, M. A. New York: Samuel Hueston.

This is a fine and valuable illustrated edition of the Bible, not so costly as the Harpers and nearly if not quite as elegant, while the notes are more than ordinarily judicious and excellent. It will form a beautiful ornament to the parlor table, and we scarcely need add that if its principles are properly cherished, it will constitute a much more beautiful ornament of the heart and life.

THE
FREEWILL BAPTIST QUARTERLY.

No. II.—APRIL, 1853.

ART. I.—PROSPECT OF THE WORLD'S CONVERSION
IN THE LIGHT OF THE LAST HALF CENTURY.

To the devout and simple Christian, to speak of the *probability* of the accomplishment of any of Jehovah's purposes, would seem, to say the least, superfluous. In his heart, the Divine promises are cherished as immutable and unfailing; Abraham-like, though Isaac lies under the sacrificial knife, yet in Isaac is his hope. He has the Divine assurance, and it inspires his highest confidence. To him, the millennial glory and universal extension of the church is as certain, as though it were a living and present reality. And yet in the light of reason merely, independently of the Divine arm, the enlightening and reclaiming of all mankind, of every degree of ignorance and degradation, or of civilization and superstition, to the pure and holy and simple principles of the Gospel, is a vast, nay a hopeless undertaking.

Consider that it is more than eighteen centuries since the command to evangelize the world was first issued, that the church of Christ has never, during that long period, become extinct—that the evangelical portion of it now cannot exceed one sixteenth part of the world's inhabitants, while the All-seeing One alone knows how many of these are true believers. Consider still farther that the Pagan and Mohammedan worlds are wedded to their systems of idolatry and superstition. Their fathers before them, age after age have trusted in them, their own early and later associations are all connected and inter-

woven with them. How strong and lasting almost as life, are such influences, we all know from our own experience. Then again, the religion of the Savior must be introduced among them by foreigners of strange language, differing from them in their customs, in their feelings, in their sympathies, in every thing. Consider also the apathy of the church on this whole subject; the difficulty of obtaining laborers and the means of sending and sustaining them, the necessary slowness of the work and the influence frequently of the climate, in reducing the vigor and shortening the lives of missionaries; and small indeed is the prospect, as a mere natural problem, of the world's conversion to Christianity.

But this is not the view nor the language of faith. To her there is no darkness, no obstacle too great for the power of her covenant keeping God. True there is much to dishearten. Yet there is a bright as well as a dark side to this picture. The church is still hardly awake to her duty to the millions perishing without the Savior. For centuries it was all that she could do to live. She was passing through the fires of persecution. Her work and labor of love was that of suffering; and well she performed her mission. Her martyrs have gone to their reward, but their blood is still the seed of the church.

Let us take a brief retrospect of her history. For four and a half centuries after the coming of our Savior, Rome was the acknowledged mistress of the world. She had extended wide her conquests. From her the church had little favor. By her monarchs the cradled infant was baptized in blood; and when her day of pride and power was past, and refined and luxurious Rome was trodden under the hoof of barbarism, the church was still in no better condition to make aggressive movements upon the kingdom of sin and darkness. The nominal church had gathered a large number into its communion. But it had become corrupt, had forgotten the injunction of the Savior, "call no man Master," and had received for commandments the traditions of men. Some good men there were, no doubt, within its pale; but the most devoted and scriptural felt obliged to dissent from its communion. As time has rolled on, and the Roman church has become more and more cor-

rupt, we find this interesting and persecuted body of dissenters, from age to age, in different countries, and under different names ; as the Waldenses, the Cathari or Puritans, the Albigenes, the Huguenots. Among them alone for ages, was the gospel in its simplicity preached and cherished in warm hearts, as the rule of life and practice. But we find them almost universally contemned and persecuted—poor in this world's goods, though rich in faith—branded as heretics—exposed to the rage of merciless priests and bigoted monarchs, and to the terrors of the Inquisition.

In the early part of the sixteenth century, commenced the great reformation by Luther, the effects of which reach all Christendom and will not cease through all time. The growing enormities and abuses of the Roman church had long impressed many good men in its communion with a conviction of the necessity of a radical change ; but it was left for Luther to strike the blow, in opposing the sale of indulgences by the infamous Tetzel. The recent invention of the art of printing, by the multiplication of copies of the scriptures, had prepared the way for a rapid spread of the truth. Thus was dispelled the darkness of the Middle Ages, and the dawning light slowly and steadily increased. But this served only to rouse still more bitterly the spirit of persecution, and the faith of thousands was put to the test of martyrdom.

The age of Christ and the apostles was eminently a missionary age. Through their labors, and those of the Christian fathers who followed them, nearly the whole known world received the ministrations of the word. But as the church became corrupt, this heaven-born spirit declined ; and then followed what is well and significantly known as the Dark Ages. With here and there individual exceptions, we find but little true Christian influence exerted upon the heathen world up to the time of the Reformation. With this resuscitation of primitive Christianity, the spirit of missions arose again, to vitalize the heart and energies of the church. As early as the days of John Calvin, (1556) two missionaries of the Reformed church were sent to Brazil. About three years after, another mission was commenced under the patronage of Gustavus Vasa, king

of Sweden, in Lapland. During this century two missionary societies were formed, one in 1649, the other in 1698. About the commencement of the eighteenth century, an interesting mission under the auspices of the King of Denmark was established in Tranquebar, India. In 1775, according to the statement of a highly respectable writer, the Danish mission in India consisted of five principal branches; the different stations were occupied by thirteen missionaries and upwards of fifty native assistants; the schools contained six hundred and thirty-three children; and in the short space of one year, nine hundred and nine new members were added to the different churches. This century was characterized by increased missionary zeal and effort on the part of the church. It was before the middle of it, that the United Brethren, or Moravians, who have been so self-denying and unwearied in their labors for the heathen, sent out their first missionaries. Towards the close of this century several important societies were formed in England and Scotland, which are still in existence.

But the advancing tread of the NINETEENTH CENTURY has opened a new page in human history. Its advance from one stage to another has been unparalleled. In 1800, one of the great powers of evangelical Christendom, from which the world has much to hope, had but recently come into being. It was still in the cradle of infancy. Now it is the greatest free nation the world has ever seen. In territory but little less than the entire European continent, its population is nearly five fold what it was fifty years ago. And if it were only free from the great sins and inconsistencies which tarnish its fame among the nations, it would exert a most commanding and salutary influence upon other governments. Indeed, that it was designed by Providence to do a great work in the renovation of the world, cannot be questioned. Its origin, begun with prayer by a company of Christian men and women, seeking in these western wilds an asylum from the religious despotism of the Old World, its unparalleled growth, its wonderful prosperity, all proclaim too plainly to be mistaken, what is or what should be its mission. Who can tell the influence of such a spectacle before the world. Here is a vast Christian republic, but

little more than a half a century since unknown among the nations, on a continent but four centuries ago equally unknown, moving on successfully, harmoniously, prosperously, in its high career, with its millions of educated, sovereign freemen. Such an example cannot fail of an important influence both on the throne and at the hearthstone. Monarchs must tremble, while the people point their children to a brighter and happier future. Despotism and freedom cannot always divide the sovereignty of the world. One must increase, but the other must decrease. And the work has already begun, slowly it is true, but it may be the more surely.

In 1800, there were in Europe but eleven constitutional governments, in which the people could be said to have any voice at all, and aside from this, *absolute despotism* reigned throughout the whole of the Eastern Hemisphere. Now there are in Europe forty-seven governments with written constitutions, while vast regions of Asia and Africa, and the adjacent islands, are under the control of European constitutional powers. "At this moment," says a recent author,* "there must be all of one hundred millions of people in India under the government of Great Britain, and fifteen or twenty millions on the confines, who are greatly under her influence. And this vast empire has grown to its present enormous extent from small beginnings within a period of one hundred and fifty years, and mainly since the commencement of the present century. England also claims South Africa, and several of the largest islands of Australasia, as New Holland, Van Dieman's Land, and New Zealand, and a great emigration from her shores is annually making its way to them. Already there is a large population in them—probably not far from a quarter of a million—of Anglo-Saxon origin. Almost all this has taken place since the opening of the present century. Who can tell how great an influence the planting of these English colonies will have upon the destinies of the human race in that portion of

* Dr. Baird's "Christian Retrospect and Register." For much material in the preparation of this article, we are indebted to this work.

our globe?" Colonies of Christian Powers are also fast dotting Western Africa.

The Western Hemisphere had in 1800 nothing that could be called free government except the United States. Now there is no civilized part of it under despotic sway except the small corner claimed by Russia. Although there is much to deplore and improve in all these governments, yet a written constitution, however great its defects, is still a great advance upon mere despotism. There is a decided difference between a monarch amenable in any degree, and one entirely irresponsible. A great principle has been conceded, and it only needs time and increased light for still greater and more encouraging results. Right will eventually prevail. No one can doubt it.

Another encouraging feature of this subject is the enlargement of nominal Christendom. Its boundaries now extend over the whole of Europe except Turkey, as well as the other countries named above as being under constitutional governments. Three of the five great continents, with some exceptions of no great magnitude, the largest and most populous islands, together with some important portions and points of the other two continents are now embraced in nominal Christendom. Including Protestants, Roman Catholics, and Christians of the Oriental churches, we have *three hundred and forty-two millions* of nominal Christians in the world; a little more than a third part of the whole human family. This estimate includes not only members of churches, but all the inhabitants of nominally Christian countries. Although the vast majority of these are very far from being evangelical Christians, and need the labors of faithful missionaries as greatly as do Pagans or Mohammedans, yet it is interesting to see what a large majority of our fellow men choose to be considered Christians, and believers in the religion of our blessed Lord and Savior. And although in numbers Christendom by no means equals the worshipers of idols and the disciples of the false prophet, yet in influence and power she far outweighs all the rest of the world. "To her," says Dr. Baird, "belong the Sciences, the Arts, the Literature, the Press, and all the high civilization of the world. Her ships sail on every

sea and every bay. Her steamboats are now found in all quarters of the globe, and will soon be seen on every navigable river of the whole earth, carrying the products of civilization, the fruits of Christianity, and the missionary of the cross, into all parts of the world. Her telegraphs will, before long, transmit intelligence with lightning speed, to all countries of the civilized world; and her railroads will soon cover as with a net-work of iron, all the lands in which stable governments prevail. A great deal of this wonderful development has taken place within the last fifty years. England and the United States now have nearly the one fourth part of the habitable globe under their control! England sways a sceptre over one hundred and fifty-four millions of the human race; whilst the United States govern nearly twenty-four—making a total of almost one hundred and seventy-eight millions; or, between a sixth and a fifth part of mankind! The population of Great Britain and especially of her vast colonies is increasing at a very rapid rate, and will long continue to do so. And as to the United States, it is probable that by the end of the nineteenth century, they will have a population of not less than **ONE HUNDRED MILLIONS!** And if the Protestants of this generation and the next do their duty, this hundred millions will be, by an overwhelming majority, **PROTESTANTS."**

Take another view. The whole field of scientific inquiry, holds a very different position in reference to revealed truth from what it did in the last century. Then, many developments of scientific research were made to conflict with divine revelation. Infidels and sceptics rejoiced in the supposed triumph of science over religion. This stimulated inquiry, much talent was enlisted, and many new facts elicited. But, alas for the sceptic, he was preparing the sword for his own destruction. His weapons were turned upon himself. And now it is so well established that science confirms revelation, that when any new development or discovery seems at first to bear a different construction, wo to the man who hastens to proclaim it—his logic and his heart are alike suspected. Since the commencement of the present century, many interesting discoveries have been made in different departments of science

which remarkably corroborate the truth of scripture. Geology especially opens a most interesting field of thought in this direction. Literally the very stones of the streets are made to cry out in support of the gospel. And how great an influence a correct system of science and philosophy in the hands of those who carry them the Bible, will have in undermining the system of heathen superstition and idolatry, can only be appreciated, when we consider how intimately all their false notions of science and religion are interwoven. All that they have of philosophy is embodied in their sacred books. Convince them that this is a tissue of falsehoods, and their religious creed must perish with it.

The progress of science and art already exerts an important influence on human welfare. Light has been thrown upon the wonderful mechanism and mysterious workings of the human system. This has resulted in a great improvement of the Medical Art, and a lengthening of the average term of human life. It has made human industry vastly more productive, and multiplied in a thousand ways the means of wealth and influence. Its telegraphs and rail-roads are wonderfully compressing the earth, and making neighbors and brothers of all our race. It has in every way, greatly increased the facilities of the church, for diffusing the knowledge of the Savior among mankind. Before the invention of printing, all books were written with a pen. A copy of the Bible required four years of labor, and its value was equal to that of a house and farm. The hand press now gives about two hundred impressions per hour, and the power press, by the application of steam and other improvements, has been recently made to give from twelve to twenty thousand per hour. What an increase of power is thus thrown into the hands of the church. They can thus multiply copies of the scriptures with every hour, and scatter its leaves for the healing of the nations. And much has been already done in this direction. From sixty-three Bible societies, all formed within the present century, there have been issued nearly *forty and a half millions* of copies of the Holy Scriptures. And by many of these societies agents and colporteurs are employed, to sell at a reduced price, or give

copies of the Bible to those who would otherwise be destitute of it. The British and Foreign Bible Society, instituted in 1804, is the oldest of these associations. The whole number of languages and dialects in which this society has promoted the distribution of the scriptures, is *one hundred and forty four*. Tract societies are also doing a great and good work. The American Tract Society has already issued as many as *two and a half billions* of pages.

The power of steam was applied to navigation in 1807, when Fulton's boat, the Clermont, made its first trip from New York to Albany in thirty two hours. Now our steam vessels traverse not only all our large lakes and rivers, but the ocean, and distant continents are brought within the compass of a few day's or week's journey. Railroads which are so fast multiplying, and connecting far distant cities and countries, are of still more recent date. The first line opened was in England, connecting Liverpool and Manchester, in 1830. Now they intersect not only all parts of our country, but nearly every country in Europe. The facilities for travel are now so great, that a visit to foreign countries is an every day occurrence, and thousands every year pass over our great thoroughfares, whose fathers rarely passed the limits of their own country. Thus is the prediction fulfilled, one of the signs of latter times, "Many shall run to and fro and knowledge shall be increased."

As a natural consequence of all these improvements, the wealth not only of the world, but also of the church has been vastly augmented. In the Middle Ages, the condition of our race presented a very different picture. The common people were regarded merely as ingenious animals, made for the convenience and service of wealth and rank. They had few political rights or domestic comforts. In their mud dwellings they had neither chairs nor chimneys. A heap of straw was their only bed, and a billet of wood their pillow. Agriculture was so imperfectly understood, that nine or ten bushels of corn to the acre was an average crop. The average annual rent of an acre of land was from sixpence to a shilling. In the thirteenth century a quarter of wheat was sold for four shillings

sterling, a sheep for a shilling, an ox for ten shillings. In 1301, we are told, a set of carpenter's tools were sold for one shilling. The condition of the nobility of England was strikingly different from that of their luxurious descendants. They rarely kept men-servants, except for husbandry, and still more rarely traveled beyond their native country. An income of ten or twenty pounds was thought a competency. One who had one hundred and fifty pounds a year was extremely rich. Five pounds a year was a fair living for an ordinary person. The contrast it is unnecessary to draw. Those occupying a medium position in society enjoy now more privileges and luxuries by far than did then the highest nobility of England.

And why, we may now ask, should we find the world at this time in a condition so unprecedented? Why has the All-seeing and All-controlling One allowed such a combination of circumstances as have produced such wonderful results? Eighteen and a half centuries have passed since the dawn of the Christian Era, yet but three or four centuries since, and how small comparatively, had been the general advancement of mankind in civilization, in wealth, in general intelligence, in facilities for national intercommunication. And why has progress in all these respects been so much more rapid during the last few centuries, and especially the last fifty years? Because the day of the Lord draweth near. He is casting up a highway for his redeemed to walk in, carrying the gospel to the ends of the earth. The power of steam and electricity had been in a measure known for ages, but their practical and triumphant application to purposes of such vast utility, has been reserved to the present day. Men of powerful intellect we find in every age, but fertility of invention, and the practical application of it, seem to be the peculiar gift of our own times. The treasured wisdom of ages comes down to us, and we make it in a thousand ways contribute to our wealth and comfort. And very important are the reasons, as we can now see, why all these improvements should have been delayed to the present time. The world was not ripe for the manifestation of God's glory in the conversion of the nations. Ethiopia had not begun to stretch out her hands unto God, nor the

isles to wait for his law. But now it is otherwise. All the most enlightened nations are now Christians. New doors of access to the heathen world are thrown open every year. Vast empires are accessible to the gospel missionary. From many and widely-scattered nations of every tongue, comes now the Macedonian cry, "Come over and help us." Where but thirty or forty years since our missionaries could labor only at the peril of their lives, and amid privation and suffering, now they are welcomed, and, in some cases, supported even by churches recently gathered from heathenism. In one instance we hear of a whole heathen tribe removing to the vicinity of a missionary station, for the sole purpose of placing itself under Christian influence. Never before was Siam so accessible to missionary effort. Our missionaries are invited to instruct in their palaces. China with its unnumbered millions is now open to the Christian teacher. "Beyond all precedent," says a late report of the American Baptist Missionary Union, "the Karens are a people for whom the Lord has prepared his way. Were the instrumentality adequate, the millions of Karens of even the present generation would receive the gospel of the Son of God; a nation would be born in a day." Very analogous to this people are the Santals of Orissa, for whom Bro. Phillips has sent so many earnest appeals to our churches. They too, as he represents them, are extending their hands for the gospel. O, who will refuse it to these perishing millions, bound with us to the judgment and to eternity!

Turn now to the results of missionary labor. There are scattered over Asia, Africa, the numerous islands of the Atlantic and Pacific ocean, together with the unevangelized parts of the Western Hemisphere, nearly *thirteen hundred stations*, where the gospel is preached. Connected with these stations there are over *two thousand* missionaries and *four thousand* assistants. These are sustained by thirty-eight different Foreign Mission Boards, of all evangelical denominations. Over three hundred of these missionaries are stationed in Africa, and over five hundred in different parts of Asia. Besides many who have died in hope of a glorious resurrection, there are at present more than **THREE HUNDRED THOUSAND** members of foreign

mission churches. Many of the four thousand assistants were but a short time since blind idolators. Quite a number of them are now preaching the gospel of our Savior to their misguided countrymen. At a recent ordination of a number of Karen brethren to the work of the ministry, the charge, given by a native preacher, in a most impressive and affecting manner. What a sight to gladden a Christian heart, and swell with joy even the bosom of angels! But a few years since, and this interesting people first received the gospel missionary. Now, here is a Karen minister solemnly charging his brethren in the same sacred calling to undying faithfulness and zeal in proclaiming the gospel of the Son of God. Sandwich Island mission is too remarkable an instance of divine blessing upon human instrumentality, to be passed over in this connection. It is little more than thirty years since it first became the scene of gospel labor. Now they are a Christian people, with their schools, their churches, their benevolent societies, and their thousands of church members. Verily, what hath God wrought; and is not this an earnest of what he will yet do in thousands of similar instances. Let the church once awake, and the conversion of the world to Christianity is not to be a long work. We have seen already some instances, wonderful outpourings of God's spirit among the heathen; but he has yet revealed but the beginning of his power.

There is not prayer and faith enough in the church. Calls for more money and more men, are urgent and frequent, and God knows how greatly, how imperatively, these are needed to enter new fields constantly opening, to sustain the fainting hearts of the lone ones toiling in the midst of populous idolatrous idolatry, and to take the place of the dying. Like other men, the missionary too must die at last, and, alas, too often by excessive labor, in the midst of his duty. Great are these calls for more men, and more means, yet these are not so imperative, as for more spirituality, more faith, and whole-souled earnestness in the church. There must be a revival of primitive piety, and faith, and devotion, in the bosom of the church at home, before the world will be converted.

the doctrines of the cross. Let missionaries go forth full of faith and power like the apostles of old, from the bosom of a pure, spiritual and devoted church, and be sustained by unceasing prayer as well as by unfailing means ;—then, indeed, “How should one chase a thousand, and two put ten thousand to flight.” And this is a part of God’s plan. The church will be renovated. The zeal of the Lord of Hosts will be imparted to his people. The prophetic vision will be consummated, “living waters shall go out from Jerusalem.” “I have set watchmen upon thy walls O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

But who shall see the day of his coming ? O when will this spiritual dearth pass away ? When will the Lord open the windows of Heaven and pour out a blessing that there shall not be room enough to receive it.

But with full hearts and living faith let us bless him for what he has done. From the hopeless darkness of heathenism and superstition, he has brought multitudes into the glorious light and liberty of the gospel. “He that converteth a sinner shall save a soul from death, and shall hide a multitude of sins.” And is the salvation of three hundred thousand in heathen lands, besides a multitude now gathered to the Savior’s bosom, a small, or inglorious work ? Is it a matter of small moment, that there are in the dark places of the earth, thirteen hundred stations where the gospel is preached ? These are centres of influence radiating light which will at last cover the earth.

And this great work is not always to be dependent upon foreign instrumentality. While our missionaries will find field after field ripened for the harvest, they will find also laborers springing up all about them, with sickles ready to thrust in and reap the golden grain. And this triumph of missionary effort and gospel grace has already begun. Several hundreds of native preachers have already been raised up, to aid in the further extension of the Redeemer’s kingdom. Thus is the blessed work to be carried on. The light emanating from

these numerous stations, and others to be yet established, will eventually mingle together and enlighten the world. Then will the inhabitants of the valleys cry to those on the hills, and the reply of those on the hill-tops will return to the dwellers in the vales. "Blessed is the Lord God of Hosts, the whole earth is full of his glory." "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." "Yea, blessed is that people whose God is the Lord."

ART. II.—THE MISSION OF THE FREEWILL BAPTIST DENOMINATION.

CHURCH unity has usually been held to be the condition of Christian strength; while schism and multiplying sects and controversy, have been very generally regarded as almost unmixed evils, whose ministry it becomes every disciple of Christ to deplore and oppose. The weakness of the church in her external labor has been charged home as the fruit of her intestine wars; and the slow progress of Christianity in the world, is often explained by saying that, amid the disagreements and contentions of those who avow themselves its friends, the waiting world knows not what is the truth which sanctifies, nor what are the duties it were sinful and perilous to leave undone.

It is easy to make such charges; and easy to sustain them with no little show of reason, and with a large amount of heated declamation. But not a little of the reasoning over this subject has shown a very partial induction, and the declamation has often been more sonorous than forcible. There are obvi-

ous evils in dissension and discussion among brethren ; but does religious quiet always form or indicate a paradise ? Radical differences in religious faith show clearly enough that the truth is very imperfectly apprehended ; but does the credulity which never asks a question or harbors a doubt, thereby give proof that the soul is on the height of perfect knowledge where error never comes ? A sanctified heart may be said to shrink instinctively from collision in a moral household ; but does Abdiel's stern opposition to the leagued host appear more terrible than that other picture, where

“ Devil with dovil damned, firm concord holds ? ”

Visible unity is not always the index to truth, nor does strong and perpetuated fellowship always rest on perfect love.

We cannot now discuss the question which asks respecting the propriety of the denominational divisions of the Christian Church. That they have always been necessary, that they have never been the offspring of bigotry and ambition, that they have not sometimes seemed more anxious for self-vindication and self-aggrandizement than for the culture of that love which is the fulfilling of the law, that they have not given occasion for scandal and suspicion, that they have not sometimes diminished the force of Christian effort, it were folly to assert. All these consequences, however, have sprung, not from nominal divisions, but from the very imperfection in human nature which makes division necessary. Unity of spirit may co-exist with diversity of beliefs and names ; but moral necessity banishes it from every circle where there is repulsion of heart, however adhesive may be the cement applied to stick the members of the body together. And the outward partnership would not seem to be a very sacred thing, after the internal divorce had become a necessity. It would be likely to increase the repulsive force, as it would certainly speak falsely of the relationship to the observer.

Something better than division can be easily conceived of. There is an ideal unity ever aspired to by a redeemed hope, ever predicted by a heaven taught faith. Through the clouds

of turmoil and the fierceness of conflict, the soaring nature struggles for the sunshine of a perpetual peace, and for the rest of a fraternal and sympathetic fellowship. But it is very questionable whether we do not throw on to the canvass where that life is pictured, some hues borrowed from heaven. The world to come is far above our highest conception, doubtless; but the world which is now is much below, and is likely to remain much below the eternal heights revealed in our dreams, and smiling on us in our hope. A symmetrical character which harmoniously blends all views and all virtues in just proportion, is doubtless better than a partial vision possessed by a multitude, or individual features of goodness dwelling more or less solitary in distinct souls; but such models abide but rarely in the flesh.

No man has probably grasped the whole even of revealed theology; and it is still less likely that any religious sect has done so. Each rather fixes its eye upon some one phase of truth and of duty, making that prominent in all its inner life and outward labor; and so among and by means of them all, no important view is likely to be hidden, no vital duty is in great danger of being left unenforced. The question is not whether it were better to have every Christian distinctly apprehend all attainable truth, and give just prominence to every revealed duty—that it is a “consummation devoutly to be wished,” no doubt, but hardly to be expected. It is rather whether this whole revelation shall be thoroughly inspected by many partial seers, or remain in very large measure obscured. And which is the more likely to bring in an intelligent unity among Christians, the earnest questionings and discussion, and the diligent development of what truth each observer may discover, or the mortal dread of diversity which makes the whole church copy the Ephesian populace, as they cry, “Great is Diana of the Ephesians!” The monuments of Egypt will sooner give up their secrets, and reveal the significance of their inscriptions to the world, by having each observer faithfully report whatever may be distinctly made out in his own field of observation, than though all should go to work previously pledged not to contradict or differ from each other. A far wider

field of inquiry and a much more careful induction are to be looked for, when the testimony of Nature and Providence and the Bible is to be sought unto for the purpose of acquiring the knowledge of God and the duty of man. In this process of sectional inspection, errors will without doubt be embraced, and controversy will be almost sure to wax warm; but more truth will be likely to be elicited, and warm controversy even is to be preferred to blind faith or mental stagnation.

Nor need these divisions weaken the bond of charity among Christians who love a common Savior, and toil to work out for man a common moral redemption. Let each section labor where and as its own conscience shall bid it, recognizing its responsibility to God, to its co-laborers, and to the world. The field selected by others may not seem to us most wisely chosen, the labor may not seem most judiciously performed, the methods may appear to want wisdom. Very well; we may say that if we deem it best. But if obvious honesty and faithfulness go with our brethren, there is no need of counting them heathen men or publicans. Let their zeal stimulate ours, and their seeming deficiencies become a motive to urge us forward to perfection. Our responsibility is the greater, if we feel that the chief work of the gospel is thrown on to our hands; and we are left the more free to work in our way than though we were formally bound to those whose propulsive power is in a direction different from ours.

We have indicated the idea that each Christian sect has its own specific mission. The denomination with which the Quarterly is specially identified, forms no exception. In the broad field given to the culture of the church, there is demand for its energy and room for its action. After all that has been accomplished and all that is likely to be achieved by those who, in some sense, entered the vineyard at an earlier hour, there is still call for others; and its great Lord still cries to every willing heart, "Go, work!" Higher will be likely to be the service rendered there, if the later employee shall understand and make its associates understand its appointed task. As it stands revealed to our eye, will we seek, at least in part, to indicate that task to others.

The fundamental work of the Christian church is, of course, to be *its* fundamental work. It is to "preach the gospel to every creature" to whom it may gain access. It is to take its stand on the Bible, and call men to repentance. Laying hold of the law which reveals human duty, it is to show the defectiveness of human lives and the depravity of human hearts. And beside the soul, conscious of its sin, and feeling itself lost, it is to cry, "*Behold the Lamb of God!*" It is to assert human dependence on divine help, and exhibit the grace of him who condescends to make the human heart his temple, and who welcomes to his eternal fellowship the souls that love and obey him. The guilt, the peril and the fatal work of sin are to find faithful and distinct development. In short, whatever is implied in preaching the gospel, so that men may intelligently and savingly apprehend its truth, it is to count its primary mission. For this has it been summoned into existence, for this its continuance is tolerated and desired, for this alone has it a right to covet a future. Strike from our unwritten history the records of such a work, and we will beg the historian of the church to overlook us; deny to us such a task, and we will pray that the time may come speedily when we shall "fall on sleep."

But in this general work of preaching and developing the gospel, there is room for variety in method, without vitiating the purpose or weakening the effect. Men, individual and in the mass, are not always found in the same state, and so they need sometimes different views of the gospel. The young ruler needed the law rigidly applied; the Magdalene needed the tender promise of love. The doctrine which quickened in the sixteenth century was justification by faith; under the second Charles in England, there was almost a demand for a re-reading of the Decalogue in the awful tone that made Sinai tremble. A wise Christian teaching will always consider the 'peculiar circumstances amid which it stands, and take into account the specific features of character on which it seeks to act. The Freewill Baptist Denomination would recognize the special wants of the world and provide for them as it may, by doing the following work.

1. To assert distinctly and unequivocally the moral and responsible freedom of the human will.

If men are not morally free, then they are not morally guilty ; if not morally guilty, they are not liable to just condemnation ; if not liable to condemnation, there is no call for an atonement ; and if there is no call for an atonement, then the universal conscience is a cheat, and the Bible a fiction.

If men are not free, then they are not proper subjects of external law ; if not proper subjects of law, then the ways of Providence are unjust, and the exactions, promises and threatenings of scripture, absurd.

If men are not free, then they cannot avail themselves of any conditional provisions for their welfare ; if they cannot thus avail themselves of such provisions, then it is but mockery to offer it, and cruelty to urge them to accept it ; and so the view of the Redeemer, as the Savior of all who accept his ministry, must be fruitless, and the volume which proposes him to us on condition of repentance and trust, is worse than inefficient.

If men are not free, then they are yielding fully to the purpose and power of God which control them, or given over into the hands of some other power by the grant of God. If the first, then they are already perfect, in the sense of fulfilling all God's will regarding them ; if the second, any modification in their character or life must depend on the will of the subordinate ruler ;—and, in either case, the moral improvement of men, through motives addressed to them or effort put forth by them, is out of the question ; and so, once more, we fall back upon the inefficiency and inconsistency of the Bible which presents these motives and exacts this effort, as a condition of reaching that result.

The supposition that the will is partially free and partially constrained in its choices, would lead to results not less inconsistent and unwelcome ; but the discussion of that theory is not here necessary.

So vital do we hold the sentiment, whose announcement, in our denominational infancy, purchased for us, at the hands of our Calvinistic brethren, the appellation which we still bear.

It may be said, in reply to all this, that the sentiment so insisted on is not denied by any body of Christians, but every where asserted. We reply that, as a simple and isolated proposition, we know that it is usually conceded ; but the concession seems to us not unfrequently coupled with an interpretation of the terms that divests it of its significance ; and is also often blended with other articles of belief which greatly impair its practical force.

If men are absolutely doomed to sin in consequence of inheriting a corrupt or depraved nature, we do not see how they can remain free. If they want moral ability to repent and love and obey God as he requires, save as they are specially influenced to do so by the sovereign and elective grace of God, we do not see how they are free. If God's agency in the world is so absolute and universal that it positively determines every event in the domain of both matter and mind, we do not see any room left for the exercise of human freedom. And these, and many other views trenching not less obviously on the responsible freedom of men, have been and are still held in more or less stringency by large portions of the Christian church. And, in the development of these latter views, the freedom of the will is obviously negated, or so far curtailed that a dull ear can easily hear the rattle of its chains, and the area of its action is so narrow that the unaided eye measures it at a glance.

We had put into our hands, some three years since, an Essay by a Clergyman somewhat known to the public, whose object was to harmonize the doctrines of human freedom and universal divine agency. He quotes from Chalmers the sentiment, that every step of every human being is as accurately defined by the purpose and hand of God, as the path of every comet, the orbit of every planet, &c., &c. ; and then beside it puts the strong statement that man is fully, responsibly free. He says the former sentiment is proved by the Bible and by Providence ; the latter by the testimony of consciousness. He says these are independent departments of inquiry ; and that we are to accept the two sentiments on the basis of the testimony which sustains them respectively. The labor of the author is to *establish both points* ; the effort to harmonize the

two hardly deserves the name. We think there was wisdom in making it subordinate. For ourselves, we can scarcely conceive of things more palpably contradictory. Our consciousness testifies touching the last point as does his ; in respect to the first, Providence and Revelation utter in our ear different language. But if it were otherwise, we should either decide that we had misapprehended the doctrine of divine agency, or charge our consciousness with falsehood. Truth involves no absurdities. If the sentiment that the will is free be true, then every sentiment which dooms it to a servile action is false.

We deem ourselves set for the defence of this cardinal principle of religious belief. We hold it as we hold our Bible—the corner stone of our moral edifice, the first truth in our code of practical ethics. We draw it forth from the mists of theological doubt, and divorce it from whatever robs it of its efficiency.

Till men feel responsible for their characters and conduct, the first step cannot be taken towards their reformation, in any rational way. So long as the teaching of the pulpit assures them that “God for his own glory foreordains whatsoever comes to pass ;” that, till God in the exercise of a sovereign purpose disposes the heart to seek him, there is no hope of the soul’s redemption ; and that, for wise and glorious purposes, he leaves many undrawn to the cross and gives them over to ruin ; so long as this is taught and believed, men will take effectual shelter in inability, will justify procrastination, and ask, Who hath resisted the will of the Universal Ruler ? They will call crime necessary frailty, impenitence an hereditary taint, and moral ruin the fulfillment of the prophecy of divine purpose. These are not speculations bearing simply on the future, they are glaring facts crowding the past and stalking gloomily about the domain of the present. We would wake up that conscience which this narcotic theology leaves in its dream of quiet, and bring the sense of guilt home strongly to the transgressor, that he might accept the duties of penitence and faith, and accept with them the assurance of redemption. And, until men can believe themselves able, in the exercise of the powers and the use of the means ever at their command, to lay hold of the duties and hopes of the gospel, it is of little service to

preach it to them—why is it not rather of dis-service? Tantalus was only tortured by the view of the waters rising to the very lips that were parched and cracked with the fever of thirst, and of the tempting fruit which waved before his very eyes. He could obtain neither, and so they only kept alive his sense of necessity, only sharpened the fangs of his inward tormentors. Bring thus the gospel to a soul feeling itself doomed by inability to remain unblessed by it, and the precious picturings of its glory shall have power only to give the inner agony a fiercer mission. We would say to every spirit, tortured with anxiety and conscious want, or resting in an emotive stoicism which its judgment pronounced doubly perilous,—“The gospel’s ‘Peace, be still,’ offers you a heavenly quiet, or its melting breath may dissolve your icy coldness into the warmth of penitence and fervor. *Yield the will*, and the blessed heritage is thine.” We would leave no man to doubt that every gospel promise is the inscription of an impartial love, written for his own eye, and its infolded blessing ready for a home in his own heart.

This principle, which has, to a great extent, been left in time past, to be distinctly asserted by the few, has come, in the course of philosophical inquiry, to be accepted by almost every recent author of distinction, who has given himself to the discussion of mental or moral science. Harris, Jenkyn, McCosh, and others not less eminent, insist on freedom for the human will, as a fundamental truth to be recognized in all psychological inquiry. At this we rejoice; but so far from regarding it a reason why the pulpit teaching on this subject should be left to itself, to cope with philosophy as it may, we are newly interested to have it contradict no assertion of consciousness, and no first truth in philosophy. The time is past when the solemn asseverations of the pulpit have power to overcome the clear intuitions of the soul, or the plain deductions of reason. Neither its zeal nor its self-assurance nor its severity can save it from contempt, when it teaches absurdities, or denies axioms. We do not ask that it shall conform its utterances to the popular feeling, or give way before any false system, however firmly entrenched behind the public be-

lief; we only ask that its rules of scriptural interpretation be not irrational, and that it everywhere recognize the consistency and unity of truth. And, while we would carefully avoid carrying this principle to a vicious excess, we would aim to give it its deserved prominence in the sentiment and teaching of the whole Christian church.

2. To popularize religion; or, in other words, to bring religious ideas into the spheres of common thought.

We are perfectly ready to unite with Paul in saying,—“Great is the mystery of godliness!” but yet we do not think it stands alone in its mystery. Even without the apostle’s assertion we could have believed that “the angels desire to look into” the depths of the great scheme of redemption; but we apprehend the cross is not the only object which they find standing down in the misty depths of the divine counsels. The mysterious work of regeneration is symbolized by the unrevealed operations of the wind. We are not saying that the phenomena of nature are as inexplicable as the phenomena of grace, that the material is as full of enigmas as the moral. We do not pretend to know which volume presents the more abstruse or complex problems. We are inclined to think that the knowledge requisite to comprehend one department of God’s works would imply an ability to exhaust the other. But what we would say is simply this. We may use the same dialect, feel at the same ease, indulge the same freedom, secure the same definiteness of idea, in dealing with religion and its inner and outer phenomena, that belong to us in any other field of life and experience. We may apprehend its work on us by the same introspection employed for other ends. We may give an intelligible account of our voluntary reception of its influence, and our distinct applications of its law, as well as of our laying hold upon a new truth in science, or of our adoption of a new practical maxim. To explain the great portion of the Bible, is a task no more impracticable for a common man, than to solve the equations of algebra or analyze a piece of composition; supposing that the Bible had been studied with the same diligence as the treatises of science.

We do not think that enough has been done to call into effi-

cient exercise the talent of the great body of the members in the churches. In the Sabbath school they have labored with some success. But even here they seem to have been less efficient than they might have been, in consequence of the impression that they were not expected to do very much in the way of expounding the scriptures and unfolding the methods of salvation. They have regarded that as the special work of the minister; and to him they have sent to inquire after the way of life. Their talent in this direction has been little employed, and has little enlarged. They have said little publicly or socially respecting the inner phenomena of religion, and so, when it was attempted, they meet with but indifferent success. They are not familiar with the theological dialect, and they have seldom heard religious ideas developed in any other. And, on such a topic, they deem it better to be silent than speak inappropriately, and so their active influence is slight. They do not copy the scattered disciples of olden time who went everywhere preaching the word—that is, unfolding in their own simple polished dialect, as each was able, the gospel which he wrought so mightily upon and within him.

We would destroy such timidity and fastidiousness, and bring the church's whole talent—male and female—into efficient service. We would bid them declare the wonderful works of God. We would have weak men cry to the wondering multitudes, "Whereas I was blind, now I see." And we would have, too, grateful women call in their neighbors, and say, in their new-born gratitude and anxiety,—“Rejoice with me.” Fit times and places would we have them seek, but in the service of religion we would not be more exclusive than in labors for other worthy ends. Not every earnest man should seek to preach, nor every voluble and warm-hearted woman aspire to be a public exhorter; but they should not therefore be left to infer that their labor ends with the care of their own souls. Study and practice may make them familiar with so much of the gospel, under a judicious development of it, as to enable them to communicate its truths to those whose habits of thought are similar, with more efficiency, perchance, than the

most thorough theological polemic from the school of the prophets.

And when this talent shall be enlisted, and religious ideas shall have become appropriately popularized, it may be hoped that not a few who now shrink from religious inquiry on account of its seeming abstruseness and mystery, and apologise for neglect on the ground of its incomprehensibleness, will be sheltered there no more. Till men have some definite views touching their duty, they will never feel impelled to it. There is no religious instinct guiding straight to the cross. The soul may suffer from disquiet, but its agitation is no prophet of peace. Like the young ruler, it may feel that something yet remains to be done before the vigor of eternal life shall be felt within ; but if there be no plain teacher to show the lack and point out the neglected but essential task, it may still struggle like Luther in his penances, till anxiety ends in despair. It will not do to tell an inquirer, who complains of being in darkness, that it is sin that blinds him, and that the glorious truths of the gospel are all hidden till God opens a window in heaven and lets down the heavenly sunbeams ; there should be light enough to teach him his present duty, or your teaching is any thing but a *gospel* to him. If there be no adaptation in the gospel to human nature, even in its lowest vices and its dullest vision, then the man is doomed to perish. If he can understand nothing, nay, if he cannot understand enough to render his obligations distinct, if he cannot apprehend features enough that make it act as a magnet on his spirit to draw him to its bosom, then is all preaching addressed to him vain, and all condemnation pronounced over him, for present neglect, unjust. But so he may see it ; and so he will be helped to see it in proportion as religious ideas become popularized, and transferred to the lips of peasants and to the dialect of common life. To this good work of consecrating the energies of the whole church membership to a responsible and efficient religious service, and of commending to all classes of mind—and especially the less favored—the plain truths and duties of the gospel as subjects of rational apprehension, do we deem the Freewill Baptist Denomination appointed.

3. Passing over one or two other features of our mission, to which we intended to call attention, we mention the work of bringing the gospel to bear faithfully upon all the spheres of practical life, and upon all the great evils and sins of the age.

The direct sphere and office of the church have been variously regarded. The requirements of the gospel laid upon its avowed friends, have been, at different times, very differently interpreted. Solitude and meditation, and fasts and penances, have sometimes been accepted as its law, and yielded to in order to its benediction. Then again its disciples have been almost solely intent on fashioning and propagating some confession of faith. Now, fervidness of feeling has been eagerly sought, and now a stern, rigid morality has been insisted on as the compendium of Christian duty. To-day the church looks with contempt on all earthly arrangements and distinctions, and to-morrow she claims the empire of the world as the heritage of the faithful, and so seeks to dictate in every cabinet and seat herself on every throne.

Each of these views has a measure of the truth, though being partial and defective they are all erroneous. Self-culture is the church's duty, the maintenance of the truth is her duty, to love fervently is her duty, to incarnate righteousness is her duty, to love the world is forbidden her, and to subdue the world to Christ is her high mission. Nor is there any contradiction in all this. Each individual task is prescribed by a sacred law, and each too is a limitation of the law which enjoins every other.

The position of the church is not favorable to her highest work in every respect. She is making her transition from persecuted weakness to dictatorial power. Civil government has been somewhat permeated by her spirit, and is compelled to yield somewhat to her sway. Government is, on the other hand, recognized as an important agency; nay, more, as the ordinance of God; and so the church allies herself more or less closely to it. The government gives protection to the church, and the church upholds the pillars of government. The formal union may be cemented or repudiated by both parties; the compact is still there, and mutual custom and time

part to it a high sanctity. To be a loyal citizen is taught from the pulpit as a high Christian duty. Especially in our country, is hostility to law, and warfare against institutions on which the government has given life, regarded as something to be condemned and opposed, as a violation of Christian obligation, and treason against God. The nature of the alliance between the spiritual and the temporal powers is such that a breach of friendship between the parties is a mutual dread, and therefore to be avoided if possible. The result is, that the church looks about for lax laws of duty or liberal precedents, when trying immoral acts of legislation; and the State listens without much uneasiness to the Church's rigid statements of abstract duty,—assured that they will yield freely when applied in practice. The church charitably remembers that the government must needs be imperfect, and so it is to be made as good as possible and accepted freely as it is made; the State remembers that the Church has sat at the feet of a rigid Teacher, and that the distinct echo of some of his uncompromising words will of course sound from the lips of the pulpit. And what is true of the relationship between the church and the formally constituted government, is equally true respecting the church and that less tangible but more mighty power on which popular governments rest—we mean public sentiment and custom. Add to all this the fact, that some of the most gigantic public evils find absolute countenance and support in no small and uninfluential portions of the nominal church itself, and the difficulty of lifting up a strong and clear voice against all public wrong is such, that it is perhaps not wonderful that the work is largely left undone.

The fruits of this alliance are before us. Take Slavery as an example. Suppose it were a foreign evil. Suppose England cherished it; and that it were bound up with her ecclesiastical and civil policy as it is with ours. Who believes that the American church would speak of it in so apologetical a tone? that she would desecrate her pulpits and taint her days and offerings of public thanksgiving by strong assertions respecting the sanctity of a Fugitive Law, and the vicious education of a conscience which rebelled against its enormities.

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Nor do we think the fact of its having become closely bound up with the policy of the government or with the outward interests of the church, would operate to reconcile us to its continued existence, or become a sufficient reason for keeping the language of rebuke within our own lips. We should recognize a wrong as retaining its character none the less fully, because endorsed by the government, or sheltered beneath the altar. So far from this, we should regard the evil more stupendous and fearful, and more deserving of reprobation because framed into a law, and holding a chief place in theology. That would only prove the enormity of the evil, and suggest fresh and strong cause for effort to effect its overthrow. We should assert the majesty of righteousness, and the eternal sacredness of duty. In reply to all pleas of expediency, we should say that it could never be necessary to connive at wickedness ; that to sustain a gross moral evil was a greater moral calamity than could result from wisely and faithfully laboring for its overthrow. So do we reason respecting the evils which look on us gloomily from abroad ; so ought we to do when dealing with the wrongs that stalk by our own doors. So indeed do most religious men reason, when the logic deals with principles, and does not indicate the applications which they are to receive.

The ecclesiastical discipline applied to slavery in this country, however, is generally such as to allow the institution to flourish in the shadow of the sanctuary. The church has very generally rebuked the sin in such terms, as to leave it doubtful, on the whole, whether she finally intended to repudiate or fellowship it. Her language is guarded ; her policy still more so. Her resolves condemn it hypothetically ; her action seems to show more reverence for the hypothesis than for the principles it professes to introduce. She defines her position in carefully framed and complex propositions, and then long and learned commentaries are required to unfold the meaning of the theses ; while the expositors join issue over the authority of the rules of interpretation. And in this collateral heat, the great subject itself is measurably forgotten, and finds abundant time to strengthen and reassure itself. And all this is done

from motives of prudence, from the desire to save collision, from the wish to avoid breaking the cords of fraternity. Moderation and patience and charity are plead for as the highest Christian virtues, and as rendered doubly sacred by the misfortunes which slavery has thrown around us. And so the church is tainted, her testimony loses force, and iniquity feels confident before her. She seems to want faith in the high and faithful applications of Christian principle, and so anew is the world she is set to purify, encouraged to confide in policy and distrust simple righteousness. We are sad to say these things, but we do not feel at liberty to withhold them, and do not deem it necessary to adduce specific proof in support of a point so obvious.

Without at all arrogating to ourselves superior virtue, we deem ourselves commissioned to set before all men the example of a rigid yet judicious application of the law of Christian righteousness to all public evils, however entrenched and related. We would prove the safety of faithfulness, and especially commend it, on the ground of its inherent dignity and worth, to the sympathy and acceptance of others. If other bodies show charity and sagacity, and gain outward force in consequence, we, while not undervaluing these, would reveal the rectitude of the gospel, and show the narrow path of faith. We would show what can be done for self-purification and external culture by keeping free from all entangling alliances, by refusing concessions to policy and power, by rejecting all compromises which cramp our utterance and palsy our hand of action. In these days of sneering at the legislation of the skies, we take our stand by the decalogue and the sermon on the mount, and insist upon their everlasting authority. If others glorify the lax statutes of human device as the final rules for the conscience and the life, it shall be our honor to wipe the dust from the stony tables, and give a tongue to the forgotten words of the Infinite Teacher. No work scarcely seems more needful, and for the privilege of its performance will we give thanks to God.

On some accounts, we seem occupying a position favorable to such a task. It has probably cost us less to take and retain,

thus far, our uncompromising attitude, than must be paid by any other denomination, whose relations are more complicate, and which, in point of outward interests, has more to sacrifice. What we should have the conscience and the courage to do, were our position that of some other branches of the Church, we may not divine; but we are grateful that it is not ours. It would not be taken, though along with it there was offered us, as a bribe, thousands of additional members, and a larger place in the public esteem. We could have saved ourselves from much reproach and many charges, if we had performed that early work of compromise. We refused to put our hands to that task, and withheld our signature from the proposed articles of confederation with pro-slavery ecclesiastics. There we have stood till now, without seeking any place for a tearful and fruitless repentance; and from that position we bear our testimony before both the world and the Church. On the ground which all Christians acknowledge must be taken when the millenium is on us, would we now stand, and so invite a millenium. We would more fully humanize the heart of the Church, and dedicate her to the work of seeking and saving the lost. We would help to infuse into her spirit the calm courage which resolves to obey God rather than man, and dedicate her to the ministry illustrated by the Good Samaritan. To teach both the sacredness and the safety of an unbending righteousness, as applied to all modes of life and all theatres of action, is a work which a wide-spread skepticism renders full of difficulty, but a work whose high importance was never more obvious, and whose accomplishment has no common benediction for the world.

To honor this mission, some of whose features have been faintly sketched, requires no slight or partial self-culture. Our past forces will not do for our future theatre. In assuming such a work, we give the implied pledge of a large and true development. In asking public attention, we virtually promise a valuable utterance. We offer our help to the needy world; may we give it reason to feel that we come not to mock it with worthless promises, or cheat it with the nostrums of the empiric. May it have more hope because we have spoken to it,

a higher life because we have quickened it, a loftier purpose because we have shouted over it, '*Excelsior*,' a grander future because our prophecy has lighted its path and revealed a worthier goal. May our individual pity suggest a sublime Christian manhood, and our organic career develop the true purpose of a Christian church.

ART. 3.—MORAL BEARINGS OF PHRENOLOGY.*

We have never shared the fears of some good people, that Phrenology is dangerous to the interests of Religion. While we do not regard it as hostile to Revealed Religion, we have not however been without apprehensions that it, like almost every new discovery in the field of science, would serve as an occasion for an attack upon the characteristic doctrines of the Bible. It is not strange if, for a season, it should be over estimated, and that whatever truth it has, should be pressed into the service of those who are seeking a plausible occasion to break asunder the bands of God's authority and cast away its cords. In due time, however, the truth will be distinguished from assumption, and this truth, like all other, will but add its support to the Bible. Truth will never overthrow truth.

As the book before us is put forth by one who is regarded as the oracle of Phrenology in this country, and as we regard it an index of the unwholesome tendency of which we have spoken, it seems proper that we take an early occasion to make a few suggestions on the "*Moral Bearings of Phrenology*."

The first fact essential to the existence of Phrenology—that the brain is the "organ" of the mind—is not just now discovered. It is a discovery no doubt as old as man himself. It is often expressed by those who have no allusion to Phrenology, but perhaps never more beautifully than in the oft quoted lines of a well known poet :

* RELIGION: NATURAL AND REVEALED, ETC. By O. S. Fowler. Fowler and Wells, 131 Nassau Street, New York.

“ Remove yon skull from out the scattered heaps ;
Is that a temple where a God may dwell ? .
Why even the worm at last disdains her shattered cell !
Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul ;
Yes, this was once ambition’s airy hall,
The dome of thought, the palace of the soul.”

Nor is the doctrine that the brain is in some sense the measure of the mind’s power, entirely new. It has, for instance, been always conceded that the massive forehead is indicative of great powers of intellect. This is also an approach toward the more peculiar doctrine of Phrenology—that the different faculties of mind act through distinct portions of brain as their “organs,” which serve, each as an index of its corresponding mental faculty in a given individual. The full development and application of this doctrine, as well as the application of those alluded to as previously recognized, must be conceded to Phrenology as its own.

The positions of Phrenology, thus far, are more easily ridiculed than proved to be false ; and those who have given most attention to the facts adduced in proof, are the last to pronounce them irrelevant. Nor can we perceive that materialism gains any support from Phrenology thus far, more than it can from that which it is necessary to concede—that the mind acts through a part or a whole of the body as its “organ.” Phrenologists may unconsciously lead themselves and others to confound the physical organ with the mental faculty manifested through it, and thus give occasion to materialists to make Phrenology the philosophic basis of their system. Perhaps this fault can be justly charged upon Phrenologists, but it cannot upon Phrenology.

The candid Phrenologist freely acknowledges that there are obstacles to the successful application of his principles to “character-reading” ; such as the difficulty of accurately measuring some of the “organs ;” that both the power and activity of mind are quite as dependant upon quality as quantity of brain ; and that quality is to be judged of more by physiognomy than by craniology. But what after all this ? Something still remains. Let us accept it for a kind of “Organology” of

mind, a knowledge of which may be of great service in the educational callings of life, and in the treatment of the subjects of crime and insanity. We have often wished, when reading works on the natural history of man, that the authors had availed themselves of the geography of the cranium, as astronomers do of the geography of the heavens. It would save much circumlocution, and add much otherwise to definiteness in description.

It is of the utmost importance, if we would use Phrenology as not abusing it, to observe that, while we concede it to be to a certain extent "organology" of mind, it is nevertheless very defective even in this respect. It is known from consciousness that there is a faculty of mind by which we choose and resolve, as distinguished from both knowing and feeling. To this power, *the will*, Phrenology has assigned no "organ." If its own claims are conceded, it never can assign one that can be measured, as it has otherwise appropriated all that portion of the brain that is susceptible of measurement by Phrenological methods. To what evil the overlooking of this fact tends, we may hereafter notice. But when Phrenology claims to be a system of mental science, it brings forward no facts to sustain such a claim, for the good reason that it has none. At best it is but the science of *the organ* of mind, not the science of mind itself. Even granting its power to allocate to each mental faculty its organ, it does not bring us one step towards mental science. The allocation, by necessity, comes after mental science. The mapping must proceed upon the basis of mental science. If there are defects or imperfection in the science or assumed science of mind upon which it proceeds, corresponding defects and imperfections must occur in the map which the Phrenologist makes of the brain. If the Phrenologist, for instance, wishes to ascertain the portion of brain which serves as the "organ" for the faculty of mind which we term *veneration*, he must know *veneration* as a faculty of mind before he can take one step. When he has compared head with head, till he has satisfied himself what portion of brain is that through which this faculty of mind acts, he can write down on his map, "*veneration*;" but his discovery has

added nothing to his knowledge of veneration as a faculty of mind. If he manipulates that portion of brain it speaks not if he dissects it, the brain discloses no secret concerning its tenant; if he acts upon it by chemical agents, it emits not one ray of light on the subject of mental science. Of the existence and function of veneration, as a faculty of mind, he is dependent upon other sources for his knowledge. Phrenology therefore, at best is only supplemental to mental science; for it may lead to the observation of facts of importance in mental science.

Though Phrenology is thus dependent upon mental science—the former being only a means of enabling us to represent our ideas of the latter, by a kind of rude mapping upon the cranium—Phrenologists are wont to speak of the world as having no mental science till the days of Gall. If that is granted, it follows that Gall discovered mental science, and then discovered the physical organs by which to explain his mental science; or it follows that Phrenology is false, as being the exponent of the assumed mental science of others. One of these horns Phrenologists must take, who represent the world as without mental science till the time of Gall. If they take the latter, we have no reason to complain; if the former, we are to try the system of mental science which Gall teaches by the same standards by which other systems are tried. His system of mental science is to be tried as such; if it proves to be true as a mental science, then it is legitimate to examine his Phrenology, to ascertain whether he has actually discovered the particular portions of brain through which the respective faculties described in his mental science do manifest themselves. This, from the necessity of the case, is the only proper method of procedure. If Phrenology is unfounded that, of itself, is no proof on the other hand that the so-called mental science accompanying it is not true. Mr. Combe and Mr. Fowler seem to overlook this important point, that mental science must precede Phrenology.

On page 40 of the book before us is an example of what we mean. "Phrenology" says the author, speaking of veneration, "establishes the existence of the organ and the nature

of its function, namely, the *worship* of a God." Overlooking the manner in which the author by his language confounds a portion of the brain with the mental faculty which it serves as an "organ," observe that when it is said "Phrenology establishes the existence of the organ," that is precisely what we say is legitimate; but, when it is added, "and the nature of its function, namely, the worship of a God," Mr. Fowler either deceives himself or intends to deceive his reader. The last clause of the sentence quoted is illegitimate, as every one sees upon a moment's reflection. Was not veneration, as a faculty of mind, as well known before Phrenology as since? Could not one reason from the existence of this faculty of mind that there is a God, as well before the days of Gall as now? On the next page, to illustrate, observe how Mr. Fowler himself deserts Phrenology.

"Besides," says he, "man does certainly worship a God. Where is the human being who has never feared, loved or worshipped a Divine spirit, the great Architect of heaven and earth, the great prime-moving cause of causes." Most certainly no one has "feared, loved, or worshipped" any the more because he has been told that a given portion of brain serves as the "organ" for that mental power by which he fears, loves and worships. No light has been added by Phrenology as to the functions of veneration as a faculty of mind. Phrenology "establishes the nature of its function!" The man who attempts to prove that the vehicle draws the horse, because the horse draws the vehicle, is guilty of the same fallacy which Mr. Fowler passes over thus glibly.

This may seem a trifling mistake; but, trifling or otherwise, it is precisely that upon which this whole book proceeds, so far as it is "an application of Phrenology to religion." It assumes that Phrenology is mental science; and, upon that basis proceeds to teach us religion. When Mr. Combe or Mr. Fowler tells us that Phrenology says so and so on mental science, it is ridiculous enough surely; but what must be said of their assertion that Phrenology says so and so about religion! Most manifestly we are listening to Mr. Combe or Mr. Fowler, not as Phrenologists, but simply as mental philosophers and preach-

ers, and, as such, their doctrines are to be brought to the tests as those of other preachers and philosophers. The theologian, when he wanders from his sphere, has no right to claim for his teachings, even if true, that they are the results of the science which he professes to interpret. Of a numerous titles of which this book has the felicity to boast, it is easy therefore to select the appropriate one, viz: "Facts on Religion," not *Phrenology* "*applied*" to Religion.

Assuming Phrenology thus to be the only system of mental science worthy of the name, the author proceeds to teach religion, as in the light of mental science. "The student of man's immortal mind," says the author, "of his elements of feeling and intellect, constitutes the climax of all studies; as to the intrinsic interest connected with its subject matter, as to the great and glorious truths revealed thereby," he will not fall behind others in admiration of the "student of man's immortal mind—of his elements of feeling and intellect;" but we wish the reader to observe here, that "feeling and intellect" are precisely the functions with which Phrenology, by necessity, concerns itself. *Will* has no place in this system, but with this partial philosophy, even if it were a complete philosophy, we are to be wafted to the haven of truth in religion and religion. "Taking Phrenology for our religious chart compass," says the author, "let us set sail on our moral exploring expedition, and see to what religious haven it may conduct us."

Now we are fairly afloat, let us try our "religious chart compass," as upon it—good or bad—we must rely. "The chart," says our captain, "shows that a large section of the brain is set apart exclusively for the exercise of moral and religious feelings. And this shows that man has corresponding moral and religious faculties or primary elements of mind, the spontaneous action of which both constitutes and renders him a moral and religious being." Dropping nautical terms, let us admire the facile logic here disclosed. With "*the moral and religious feelings*" given by consciousness as a starting point, it sets out in quest of *the portion of brain set apart exclusively for their exercise*; finding the portion of brain, it sagely i

from *the brain*, not from the moral and religious feelings, that there are *moral and religious faculties of mind*. How direct the logic ! How surprising the discovery ! *With the moral and religious feelings* we never could have inferred that we have moral and religious faculties of mind, if this is a discovery without going through the brain. Now absurd as this is, it is the assumption upon which this book proceeds to enlighten the world on religion.

"Light," says our author, "is breaking in upon the dark mists of all past ages. Ho ye who would return from your wanderings, and be delivered from your thraldoms and your errors, follow the beacon light of truth hoisted by phrenology. It will clear up all difficulties. It will solve all moral problems. It will point out that religion which harmonizes with the nature of man, and is most conducive to personal happiness and general purity. * * * * We here have a moral touch-stone by which to try and test every moral creed and practice."

Here, then, at last, is the "royal road" in philosophy ; here the long-sought philosopher's stone ; the dream of alchemists is reality ; a "revelation" is possible ; the day of man's deliverance draws near. Who has a better right to startle the stupid world with his "EUREKA," than he who brings to it such a boon !

In the light of this wonderful "science," it is easy to settle controversies that pertain to the Bible. Its exact sphere is now ascertained. There is to be no more clashing between "Reason and Revelation." Ho, ye who have long toiled at this problem, look and read the solution. "With the book of phrenology as the elements, and the Bible as the supplement of religion, it is to decipher out what is erroneous." No complaining that "*the elements* have been withheld so long ; that "*the supplement*" came first ; your minds are well disciplined by unavailing study ; having now "*the elements*," with rapid strides advance. You shall now know what is right and what wrong. "By what standard shall we try all our creeds, all our practices ? By the standard of the nature of man. That nature is all right—is perfection itself—as perfect even as a

God could make it. To suppose otherwise is to arraign the workmanship of the Deity. * * * Where can we find an unerring exposition of the moral nature of man? Such an expositor, once found, is our talisman, our philosopher's stone in *all matters of religious belief and practice*. That found, we need nothing else." This is found "in the *pages of phrenology*. That dissects, it lays man's moral nature completely open, and reveals every shred, every fibre of it." Well you may exclaim with the astonished author, "Gracious heaven! Is there indeed such a treasure within our reach!"

With so complete a system of "elements" we see very little use for a "supplement;" but if "the supplement" does intimate that though God made man upright, he has corrupted his own nature, we can get along with that little difficulty, by remembering that wherein the lines of "the elements" and "supplement" "run parallel to each other, *both* are correct but wherever the Bible is so construed as to diverge in the least from phrenology, though the Bible itself may be right yet the construction put upon it is wrong;" and we have shown that in such cases phrenology means simply Mr. Fowler, not as phrenologist, but as preacher. No one can complain that he does not magnify his office.

But what is to be done in cases where phrenology is silent "About providential interpositions it knows nothing," says this oracle. Daniel in the den of lions, believed in such a thing so did the three worthies in the flame; so did Abraham when his son was saved from the smoking altar; Peter, Paul and Silas delivered from their chains, believed in interpositions. But alas they had not "the elements" of religion; in their darkness they were toiling away at "the supplement." "Whatever does not result from causation, or, especially whatever interrupts causation, it discards." The benighted Paul believed likewise in "causation," but then he believed in "a cause of causes" that answers prayer.

In regard to prayer, we believe Mr. Fowler is one step in advance of Mr. Combe. The doctrine of the latter is, that prayer is useful as a kind of gymnastic exercise to "the organ" of veneration. Beyond its subjective influence, prayer serves no

purpose. The whole amount of this doctrine, if we understand it, is simply this. It is well to believe in a God who answers prayer—though that is not true—for the beneficial subjective influence. That is, the mind is so correlated to falsehood that the latter is essential to the highest well-being of man. This of course follows, as no phrenologist will have the hardihood to maintain that a man can pray who does not believe there is a prayer-answering God. But Mr. Fowler, probably assisted by the analogy furnished by mesmeric thought-reading and thought-communicating, has given higher flight to his faith; he condescends to grant the truth of "the supplement" in regard to the answer of prayer addressed to Omniscience; while, if we rightly apprehend him, it "is downright blasphemy" to address a prayer to Omnipotence. He even thinks prayer for others may be useful, so far at least as our mesmeric influence serves to answer our own prayers.

Conversion "consists simply in the spiritualization of our natures already pointed out, the main medium of which is marvellousness. * * They must spiritualize themselves." The author speaks of "operating upon" marvellousness as a faculty of mind, and upon it as a physical organ, but by what instrumentality the operation is to be performed, he does not disclose with distinctness. He says "we must pray," "must operate upon ourselves," "must spiritualize ourselves," must spiritualize, convert one another, but after all, he does not clearly develop whether conversion is to be regarded more than a kind of self-mesmerization of given organs. In some passages he seems to indicate that to this there may be superadded something that operates upon marvellousness as a "faculty and organ," so as to extend "the range of its action, and thus to quicken benevolence, veneration, hope, conscientiousness, and the whole moral group; and that this gives them that ascendancy over the propensities which we have already shown to constitute virtue,—the product of which is joy in the Holy Ghost, moral purity, and consequently happiness."

Thus it appears that conversion is the contemporaneous action of human influence, or human and divine, upon the portion of brain called marvellousness and the mental veneration;

that these being excited, give off "the influence," as it were caloric, until the whole moral group of organs and faculties are warmed up so as to cause a kind of virtuous ebullition or effervescence, the product of which is joy in the Holy Ghost, moral purity and happiness. This we are informed is entirely a natural process.

Here is indicated the influence which so naturally and often unconsciously arises from the assumption that Phrenology is mental science; and especially from the fact that it so exclusively occupied with "the elements of feeling and intellect." The will being ignored, or unconsciously overlooked, there is always a tendency to substitute emotions for intentions, necessary phenomena for contingent. Virtue is indicated by this class of philosophers of emotions, as contradistinguished from volitions. By degrees they are led to overlook the great fact of accountability, and sigh and yearn for merely an agreeable state of feeling. On the other hand, sin is made to consist in that for which man is not responsible. Thus, as the feelings and knowing depend, according to their doctrine, pushed to a great extreme, entirely upon the physical organization, virtue and sin come to be regarded as spontaneous and necessary. Thus their application of Phrenology to Religion means simply the annihilation of Religion.

Even if, at times, consciousness urges upon their attention the consideration of the will and its functions, they do not extricate themselves from the confusion into which they have brought themselves by their habit of regarding feeling and knowing as including every faculty and function of mind. On page 165, Mr. Fowler says, "volition enters into the composition of sin. The motive, as well as the act committed, goes far towards rendering the doer criminal or innocent." What a chaos! On the same page we have the author's statement which renders the source of this confusion apparent. "Indeed I regard sin," says he, "as not unfrequently the product of a disordered brain; while the normal function of a healthy brain is *always* virtuous." Is the normal function of any brain whose possessor is a moral agent, a subject of religion, *sometimes* vicious?

Mr. Combe gives the cause of crime, in his work on "the constitution of man," in language denoting the confusion of ideas already mentioned. His language is,—“every crime proceeds from an abuse of some faculty or other, and the question immediately arises, Whence originates the tendency to abuse? Phrenology enables us to answer. From three sources: first, from being too large and spontaneously active; secondly, from great excitement produced by external causes; or, thirdly, from ignorance of what are uses and what are abuses of the faculties.” Soon after, he adds, “intellect perceives, and the moral sentiments acknowledge, that these causes exist independently of the will of the offender.” An able writer* has well pointed out that Mr. Combe forgets what crime is. “It is not simply evil, but evil arising only out of a definite source—and that source the very one excluded by Mr. Combe, viz: the action of a WILL which is free and responsible.” He confounds crime with misfortune, and temptations with the cause of crime. This fault is common, so far as we have observed, to all writers of the Phrenological school; and it undoubtedly is to be traced to the fact that they have no “organ” for the will, rather than to their intention thus to destroy all possible foundation for morals and religion.

The influence of this fatalistic tendency we have often observed to have a most searing effect upon the consciences of those who make phrenology their religion. If they fall into this or that departure from rectitude, they assign to themselves and others as a sufficient cause, that this or that organ is too largely developed, or this or that is too much depressed. And yet these persons are longing for the emotions that are the result of personal holiness,—the submission of the will to the law of God; and, as they can have it in no other way, according to their philosophy, they invent a system of religion, which has its basis in stimulating “the depressed organs” into intense action, at the same time that the overgrown ones are “demesmerized.” By this kind of tinkering at the keys of the soul, they conceive that there will at last be played upon

* See North British Review, last year.

the strings of their emotions, a tune which they call b This is the religious haven to which Phrenology, misa wafts them. This is just what Phrenology is worth as ligious chart and compass."

By various other examples we might show "the bearings of phrenology," as interpreted, or rather misinted and misapplied, by our author. Of the moral bea phrenology in itself, we know nothing to be deprecate has any such bearings at all. We have not spoken of t trines put forth in this book concerning the Holy Sp sabbath, rewards and penalties, and some others, beca oracle which we are to take for our "religious chart ar pass" does not yet utter full responses, even to those n voutly consulting it. It has been our principal aim to sl fallacy of assuming phrenology as mental science, and t book makes it and founds all of its characteristic teachi on it; the necessary tendency to fatalism that arises fro looking the will, and that phrenologists do so overlook vitiate all their conclusions; that they, therefore, discla they will, at last bring themselves into regions of thic which shut out from their philosophic vision all possil religion and morals in any appropriate sense of those t

We are the last to overlook the usefulness of diffi knowledge of physiology; we are the last to deny t writings and labors of phrenologists have done much important sphere of effort for human elevation; we overlook the fact that even in this book that there ar good hints; but, after all, it must not be overlooked, such loose and even ranting teachings as it is mostly co of, are to pass as the responses of science, the poison i than the good; that physiological knowledge can be independent of phrenology; and that whatever good h given here, are quite as independent of it.

One other misapplication of phrenology it may not less to point out, viz: that of "character-reading;" w character is understood the virtue or vice of one, in the ry acceptance of the terms. Phrenology has no appliar which it can reach character in this sense. It cannot d

te between Saul of Tarsus, the persecutor, and Paul the apostle, who has kept the faith and is ready to be offered ; it cannot distinguish the thief railing at the Savior, from the repentant one to whom Jesus said, " To-day shalt thou be with me in Paradise." In proof of our position, see Mr. Fowler on the consecration of houses of worship. " How much more holy and sacred is that church as a church, or the wood and mortar that compose it, after its consecration than before ? Does the quality of holiness belong to matter ? Does it not belong exclusively to mind ?" Does it belong to brains, to feelings, to intellect ? Does it not belong primarily to will ? Can phrenology detect its state with reference to the law of God ? " Too absurd to require exposition."

We thank Mr. Fowler for preaching those preachers and church-members who live for self-indulgence in fashion, pride, and luxury, so faithful a sermon ; but he will not take it to be kind in us if we express our fears that those who live in such utter disregard of the " Higher Law," of " the supplement," will not heed the preacher of " the elements of religion." If, on this point or any other, we express our difference of opinion from our author, we are glad that we have, in addition, his own teacher—that of our own consciousness—that we do so, not from a love of controversy, but simply because we believe in the demand of " Truth and Progress."

II. IV.—HUMAN REASON AND THE RELIGION OF CHRIST.

For ages before the advent of Christ, human reason, unaided by a clear revelation of immortality, had been groping its way along through moral darkness, elated now and then with the hope that it had caught a beam from the great luminary of truth, which as often had proved to be but a meteor's flash, dazzling for a moment by its splendor, and then by its sudden disappearance, rendering the gloom of the world more apparent than ever. Yet though it could not alone solve the problem

of existence and satisfy the longings of the deathless soul, still its attempts were not without important results. It gave being to numerous systems of philosophy. It gave to the world the religious speculations of deified sages. It was the parent of oratory, poetry and music. It stimulated itself to higher developments by its successful activity in scientific research and polite learning. It gave birth to architecture, sculpture and painting, together with many of the useful arts. Under its fostering hand civil jurisprudence attained to a high degree of perfection. From it originated oriental luxury and magnificence.

But the whole superstructure—which, in towering height, it erected—of morals, civil polity and the arts and sciences, was but an empty edifice, like one of its pantheistic temples, beautiful, noble, grand in its external appearance, but wanting a soul—a true divinity within. It did what it could for the human race with only the dim, shadowy twilight, which it now and then caught from the Jewish revelation. But the world grew worse under its reign. It fettered itself with superstition, and by its absurdities and conceits in philosophy degraded man to a sensualist or misanthrope. If he became more polished and enlightened, he became more corrupt inwardly in proportion. There resulted a refined depravity of manners—a cold-hearted indifference to right and wrong, seeking, not openly as in the undisguised frankness of the earlier ages was done, the death of an enemy, but assassinating him in dark forests or the by-ways of the city, when, alone and without weapons, he was incapable of defending himself—sometimes indeed resorting to still lower means, bribing a confidential friend or servant secretly to administer poison, or use the dagger in an unguarded moment.

Man had been left almost entirely to himself from his first transgression ; and, during the whole time, earnestly endeavoring by his own unaided reason to carve out for himself a God, and establish a system of laws that should meet the necessities of his nature, and secure his safety and happiness—and this was the only result.

Such was the condition of man when Christ appeared. His doctrine was a purifying element. It swept through the world

like fire, consuming the combustible rubbish that had been ages in accumulating. The systems of ethics and philosophy fell before it ; and as the smoke of their smouldering ruins ascended into the clear sky above, the Sun of Righteousness dissipated it forever. But he did more than just to demolish—he laid foundations and reared a beautiful structure of lofty walls, complete in all its parts, impregnable as complete, simple as grand, and enduring as eternity. It was just what the world needed, which had a body, polished and embellished indeed, but without a divine beam of light to illuminate it within ; an intellect without a spiritual resident ; refinement without morality ; religion without goodness of heart. It was said never man spake like Christ. And well it might be said so, when his sermon on the mount, his practical instructions given by the sea-side, the well of Samaria, or in the highways, are contrasted with the mystical style of the ethical doctors of his time. How simple and yet how comprehensive the Golden Rule—*As ye would that men should do to you, do ye also to them likewise !* The whole duty of man to man is contained in this sentence. After reading it, it seems as though any one might have thought of it, and yet the world had existed four thousand years, and there had been hosts of sages, prophets and philosophers, but not one of them had ever embodied this sublime idea, which lies at the foundation of human morality. The voice of a God alone could utter such wisdom—wisdom so self-evident that the humblest mind perceived its truth, and yet so far reaching that the greatest intellect might well be astonished at its magnitude. *here before*

Unfortunately scarcely an age elapsed after the apostles and immediate followers of Christ had fallen asleep, before the disciples of the Christian religion, distrusting the learning which seemed to have led astray the whole race, and relying entirely upon spiritual impressions and superstitious traditions, without consulting the written Word, began to resist the authority of human reason—to teach that the more absurd the doctrine, the greater the piety of the believer, and inculcate the sentiment that the less worldly wisdom the truly faithful possessed, the more devoted would he be ; and therefore, the *therefore*

more acceptable to his God. And when the Christian religion became the religion of the Roman empire, the questions that had divided for centuries the ancient philosophers, were regarded with as much pious horror as the statues of the heathen gods, and like them were baptized under new names and canonized by the church. But the discussions of these religious dogmas were far from being carried on in the spirit of the Baconian philosophy, so that practically religion and human reason were regarded as bearing an antagonistical relation to each other—divorced to all interests and purposes. Then bigotry reared its intolerant head and built its contrasted highway to the Paradise of God, reached forth its blood-stained hand and seized the apostolic keys of heaven, and locked its pearly gates in the face of the universe of angels, men and God; and then dictated to a trembling world the only terms of their reopening, and set the bounds to human investigation and advancement, prescribing just what must be believed and what disbelieved on peril of eternal condemnation. Faith and love, directed by blind zeal, never wearied. The catholic believer immured himself in monasteries, in dens and caves of the earth, practicing the most austere penance. With his mind calendered with the names of saints, his crucifix in one hand, the papal authority in the other, he crossed seas, traversed deserts, ascended the rugged heights of mountains, braved the cold of the frigid zone, or the burning heat of the torrid. No place was too inaccessible to be approached, no island in the ocean too far distant to be visited, no people too barbarous to preclude all hope of their conversion to the faith of the Cross. Lofty domes of worship were erected in strange lands, and the sufferings of the Savior chanted by almost every people under heaven.

But the change from heathenism to Christianity was but a change of names. If polytheism was interdicted, the invocation of saints was received in return. If human sacrifices were forbidden, the burning of heretics was a full compensation. There was no safety to person or property. The sanctity of every relation in life was violated with impunity. There was no liberty of thought—none of conscience. He who dared to

deviate in the least from the established belief in science or religion, was fortunate indeed if he escaped the dungeon, the rack or the stake. There was an end of all human progress, and the world became suspicious, blood-thirsty and cruel as death. There was scarcely a semblance of restraint put upon the indulgence of the most unhallowed passions, and the whole human race, sunk in the lowest depths of ignorance, seemed as though about to be metamorphosed in the scale of existence, into the lower order of mere animals.

Thus far, such were the apparent fruits of the Christian religion—the *darkest ages of the world's history*. If reason had proved insufficient to elevate the race to their manifest destiny, after a thousand years' trial, at first as the religion of a few Galilean peasants, then gradually extending its sway till emperors and kings bowed submissively before the Cross, and the whole world was subject to the professed vicegerent of Christ, the Christian revelation, to human observation, might well be judged to have appeared to prove a tenfold worse failure.

The world was certainly now sunk far lower in degradation than at the appearing of Christ. But there was a leaven working its way through the masses of corruption, unknown before the promulgation of the gospel. The mind, long enchained, was ripe for change. In its delirium of joy at emancipation, none but the All-wise could have foreknown whether it would return to atheism, pantheism, or primitive christianity. Happy for the world, the master spirit of the age had deeply drank at the pure fountain of life, and he gave a religious impulse to the human mind, and directed the moral elements then in commotion, towards Jerusalem. And happy again for the world that Luther preceded Bacon—that the religious revolution led the intellectual. Drawn by sympathy together, the new philosophy was baptized by protestantism, and a league, offensive and defensive, struck between them. And wo be to those who would cause either to violate the mutual compact. But a few hundred years have elapsed since their union, and yet the human mind has made more real advancement than in all the centuries preceding. Superstition has been driven, in a great measure, to the dark corners of the earth. Intolerance

and bigotry have opened their dungeons, yielded up their instruments of torture, demolished the fiery stake of the martyr, and ashamed to be seen in the blaze of consecrated light which illumines the world, they have concealed themselves in the obscure recesses of the Vatican. Lingerings there around their old familiar haunts, they seem to be waiting for their enfeebled minions from every land under heaven, that all together may leap into the dark abyss of the bottomless pit, to return no more forever.

Constitutions and laws secure the inalienable rights of the people; so that man may travel nearly the length and breadth of the lands of the earth,—safe without arms,—protected without bribes. The press is free—free to the poor as well as rich. And one may utter, write and publish whatever doctrines he choose, and worship God according to the dictates of conscience—none molesting or making afraid. The predicted millennium seems about dawning.

“ Know when the birds their songs are humming,
That winter’s gone and summer’s coming ;
The fields will all be dressed in green,
The trees with living foliage crowned,
And blossoms peeping out between,
Their fragrant odors shed around ;
So to the world’s condition glancing,
Its summer who sees not advancing ?”

Idolatrous India is besieged on every side. Her territory is dotted over with missionary stations. Ethiopia is stretching forth her hands to God. The islands of the sea are vocal with his praise. And everywhere intelligence keeps pace with faith. Wherever protestantism has consecrated a church, it has erected a school-house beside it. The college and the seminary are the co-workers with religion in elevating the race. The great intellects of the few ages past have laid their talents, the results of their mighty powers of reasoning and themselves upon the altar of Almighty God. Hence the present happy condition of the world. Human reason and revelation, wedded together, have become the parents of true piety, evangelical worship of the spiritual Being above.

Yet it is lamentably true, with the history of the past before them, the present with all its illuminations and the foreshadowed glories of the future, that there are not a few who would divorce science and religion, ostracize reason when matters of faith or sacred worship are introduced, and make eternal salvation depend upon the meekness with which abstract dogmas are believed, whether contrary to the convictions of the judgment or not. They deprecate with woful alarm every appearance of change in the phraseology of their fathers' creed—no matter how antiquated, casting anchor in the haven where some canonized martyr of the middle ages weathered the tempests of persecution. They welcome progress in the arts and sciences, progress in the conveniences of life, progress in civil institutions, and progress in everything secular. They would have the reason, the judgment and all the intellectual powers employed for advancing the science of medicine, mechanics, agriculture, government, civil jurisprudence, and, in short, everything pertaining to humanity, save in matters of religion alone. The untaught peasant can see a hidden meaning in the words of Holy Writ which the man of education can never discover, be as pious as he may, for the reason alone that he is educated.

But whether the Jew still stubbornly persists in refusing to open his eyes to the divine light and acknowledge the Messiah of his race, whether the pope still thunders his fulminations against innovations, or whether prophets still anathematize protestants as enthusiasts or rationalists, the human mind is progressive in its perception of the truth, and must necessarily change in doctrine—advance or retrograde. From age to age ecclesiastical councils have drawn up articles of faith, and denounced as heretics all dissenters. Yet dissenters have multiplied, notwithstanding the terrors of the papal excommunication. And what is very singular, the creeds that to-day the protestant world pronounce as evangelical, have been, time and again, condemned as heresy by the religious world, and their advocates led to the stake. And this is as it should be. The moral eye of the human mind, emerging from spiritual darkness, will see men as trees walking at first, and it must

accustom itself a long while to the light before it can gaze upon the noonday sun of truth.

The Christian, then, has no excuse for indolently adopting the religious views of his father without examination, as though an hereditary estate—an heir-loom in the family; nor for believing any particular creed because its godfather was one of the great ones of earth; for minds of the same comprehensive powers and equally erudite, are often found advocating opposite sides of the same question; and besides this he should not only know what he believes, but why he believes it, or he has no more merit for being a Christian than the Hindoo has for being a Hindoo; and in all probability his future state of bliss would scarcely be above that of a sincere worshipper of Jugernaut.

“Fond as we are, and justly fond of faith,
Reason, we grant, demands our just regard;
The mother honored, as the daughter dear;
Reason the root, fair Faith is but the flower;
The fading flower shall die, but Reason lives
Immortal as her Father in the skies!
When Faith is virtue, Reason makes it so.”

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note* It is in vain to school the heart to believe what the reason contradicts. It cannot be done. The human mind rebels against such treatment. Faith was never designed to be exalted above reason when it violates it. True, faith may extend to much that reason cannot fathom, but there is no manifest violation of the principles of reasoning. The water may be beyond the line in depth, but as far as the plummet descends, the same law prevails as at the surface. The Author of revelation is also the Bestower of our reason. What absurdity then to suppose that they should not harmonize! And this endeavoring to believe what the understanding repudiates, has made more infidels than all other causes put together. Among the wrecks of ancient superstition still lingers the idea that the Bible is to be understood strictly according to the letter—that every figurative expression is to be taken in a literal sense. Hence many have rejected the whole scheme of salvation as more absurd than heathen mythology. But it was through ig-

norance of the real meaning of the Word of God. The Bible is given to us in human language—addressed to the intellect as well as heart—and being thus written, it admits of no rules of interpretation different from other books. When a passage seems at first to be contrary to reason, we may safely conclude that we have misunderstood its meaning, and our only course is thoroughly to re-examine it, comparing diligently scripture with scripture, endeavoring as far as possible to take the general scope and tenor of the whole Word; and having done so, we shall find no doctrine taught there which requires the use of sophistry for its maintenance, or which must not be questioned too closely, but must be received with a blind faith—no discordant element grating harsh music upon the ears of men or angels,—and no contradiction of natural laws or human consciousness.

The Christian then has no occasion to fear that he shall become too learned—understand God's laws too thoroughly, or that the more intelligence he possesses in this world, the more wretched will he be here or hereafter; provided he is content to dwell in the valley of humility, and does not soar too often from its genial warmth to the atmosphere of the snow-capped mountains of self-exaltation. He will enjoy more in the present life, and in the future stand higher, with glory brighter, than he

“Who never had a dozen thoughts

In all his life, and never changed their course,”

or all our ideas of cause and effect are false in this world and will be reversed in the next. Then he need not fear to examine the grounds of his belief critically, thoroughly, with all the intellectual skill he can command. His growth in grace requires the investigation, religion demands it for its own perpetuity, and God will require it as a part of his allotted labor as a probationer.

To discharge the fearful responsibilities that rest upon him, let him summon to his aid his physical powers, his affections, his intellect with all its faculties, not even fearing the imagination, which so delights to plume its pinions and soar away into the pure ether on high—in its daring flights winging its

way at times beyond sublunary attraction—now scaling the burning, invisible throne of the Eternal, and now lost amidst the darkness and sulphury vapors of the nether world—and again in sportive mood circling above the dusty streets, the crowded mart, the green fields, winding rivers and silvery bays of real life. As the lightning of heaven which has been robbed of its terrors and tamed to the yoke of servitude, obeys the bidding of man, so may the imagination be enlisted in the service of God, and with unclipped wings become the speedy messenger of truth to thousands. A Christian pursuing such a course of action, with a heart glowing warm with the love of God—a cultivated intellect—the passions all subjected to the law of Christ—prepared to live or die—is as near perfect as fallible nature will admit. And when the whole world shall become thus, and not till then, will the millennium be ushered in with all the latter-day glory.

ART. V.—MISSIONS.*

THE first of these excellent works contains a graphic and rather laconic account of the Geography, Productions, History, Government, Customs, Literature, Arts, Ceremonies, Religion, Missions, &c., of India. The Geographical department shows the reader a cataract four times the depth of Niagara! The hot springs, lakes, face of the country, seasons, climate, and diseases of that interesting portion of the globe, are also placed before him.

The following remarks of an eminent surgeon are commended

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- *INDIA AND THE HINDOOS; Being a Popular View of the Geography, History, Government, Manners, Customs, Literature and Religion of that ancient People; with an account of Christian Missions among them. By F. De W. Ward, Late Missionary at Madras, and Member of the "American Oriental Society." pp. 344. New York: Baker and Scribner, 1850.
- ORISSA AND ITS EVANGELIZATION; Interspersed with Suggestions Respecting the more efficient Conducting of Indian Missions. By Amos Sutton, D. D., Missionary to Orissa. pp. 396. Boston; Wm. Heath, S. S. Depository, 79 Cornhill. New York; Lewis Colby, 1850

to the attention of Missionary Boards and those who think of going into that country to labor for the conversion of the heathen.

“ A vivid color, animated countenance, firm step and voice, clean tongue and inoffensive breath, with what is called the white of the eyes clear, or without the slightest yellow tinge, are in general very sufficient proofs of good digestion and well performed visceral secretions ; and these, with the other requirements, may, with propriety, entitle the possessor to a passport to India. On the other hand, young men who seem sluggish, sallow, with somewhat bloated countenances, whose movements are languid, and the white of whose eyes has a yellowish or suffused appearance, ought to meet with a decided rejection ; for in them there certainly lurks the seed of future disease, which will not be slow to show itself if ever they are exposed to ardent heat in a tropical country.” pp. 16, 17.

The heat is so intense in Calcutta and vicinity, that birds sometimes drop down dead in the street, and travellers who are obliged to spend the day in tents, are often compelled to go under the table or cot to shield themselves from the burning heat that penetrates the canvass. With the requirements named above, a due regard to necessary precautions, and a calm, contented disposition, one from a more healthy country may live many years in that sun scorched land ; but such is the tendency to disregard necessary rules that human life, everywhere frail, is especially precarious in many parts of India.

The author states in his preface that, “ the aim of his work is to bring before the reader’s mind *India as it was* and as it is, in a secular as well as a religious aspect ;” hence, as might be expected in a work embracing such a variety of subjects, in a country fifteen hundred miles long and nearly the same in breadth, the descriptions are mostly quite brief. They are such, however, that the reader cannot well fail to be interested in them, as they bring before him the past and present condition of a country that has been renowned for its wealth, its subjections to invaders, and its idolatry, while it is now becoming somewhat celebrated on account of its missions.

Abounding in illustrations of zoological, botanical and mineralogical science, with a climate of all varieties, from tropical heat to extreme cold, India furnishes a rich field for the writer on natural history, which the author has not failed to explore. In the chapter on this subject, the reader is briefly made acquainted with the beasts, birds, reptiles, insects, plants, flowers, &c., of the country; and among the reptiles he meets the *Cobra de Capella*, a poisonous serpent which is more dreaded than any other object with which the earth is cursed. Among the animals, he sees the mongoose, which, though only about as large as a weasel, is the only creature that dares attack that horrible serpent.

Some of the customs of the people in India are described as being quite singular. If a native call on a foreigner, when the interview has been continued as long as the latter wishes the company of his caller, he conveniently and genteelly dispenses with his society by simply telling him to go. Custom, the sovereign arbiter of manners as well as language, renders this method of closing the interview perfectly agreeable to him who makes the call. Were this custom imported to our country it would, at times, be very convenient, as, in that case, many who now can only wish their visitors to go home and call at another time, would be able to say so without being considered uncourteous. When the wife of a rich Hindoo is much displeased, she shuts herself up in her "anger room" till her husband comes and endeavors to pacify her. Without table, chair, plate, cloth, knife, fork, or spoon, the head of the family seats himself on a mat at the close of the day, and, after a brief prayer,—an example which foreigners insinuate it would be well for Americans to follow,—takes his meal, his fingers serving to mix his food and to convey it to his mouth. The dead are usually burned, the act being attended with much ceremony. Some, however, bury their dead. Where it can well be done, the dying are carried to the bank of the Ganges, and their bodies committed to the stream after death. Immense numbers float on the surface of the river, and many are daily arrested by the bows and cables of the ships, while others float ashore to the great annoyance of the residents on

the banks, some of whom keep a servant for the sole purpose of thrusting into the stream such dead bodies. The Bengal vulture often preys upon the human corpses as they float down the river. In some of the mountainous districts, the corpse is pounded to a thick pulp, which, after being rolled into balls, is thrown upon a spot of consecrated ground, where it is immediately eaten by kites.

Dr. Sutton's work was written in consequence of a formal request from the audience present at the farewell services on his departure from England, that he would "present once more to the churches of Christ the claims of the Orissa Mission." A considerable portion of the first part of his book is devoted to the geography, history, the present social, civil and moral condition of Orissa, &c. The larger portion of the work is either directly or indirectly occupied with an interesting account of the English General Baptist Mission in that important province. This Mission, though one of the most successful in India, it seems was unknown to the author of "India and the Hindoos," as he does not mention it in his "views of *Protestant Missions* as they have been and still are conducted in" India. It is hardly to be supposed that he would place this Society and that of the English Wesleyan Methodists, with the "others of little note, though useful in their way," to which he refers in closing his account of the European Missionary Societies that are laboring for the evangelization of that country. The case seems more singular, because, in his preface, he states that the London and Wesleyan Societies have interesting missions under their care in India, while one of them is described and the other wholly omitted in the body of the work.

Each of the books under consideration reveals enough of heathenism as it exists in India, to give the reader some idea of the degrading and barbarous nature of the system. If, after solving a problem in Euclid, writing a learned essay, and calculating an eclipse, idolatry should only require its intellectual votaries to worship a snake, which is sometimes done, the abruptness and degradation would be awful indeed; but this is far from the bottom of the horrible pit into which the system

of idolatry throws its deluded adherents, as is known to those who are well informed on the subject. Its crushing weight falls more heavily on women than on the other sex, keeping them in the most degrading ignorance of what is essential to their moral and intellectual elevation, and causing them to be treated more as slaves than companions. Not a school, it is said, exists for the instruction of females, apart from missionary establishments, in either India or China. Says Dr. Sutton :—

“A few zemendars and rajahs are known to teach their wives to write and keep accounts, because they must in some cases thus guard their own interests ; and a few abandoned females are taught to read and sing the abominable songs about the Hindoo gods, in prosecution of their hateful trade. But none are taught with a view to the cultivation of their minds or the elevation of their moral character. The Hindoos believe the effect of learning on women must be just the reverse.” pp. 251. This sad statement is confirmed by all who are acquainted with the condition of Hindoo females ; but this is only a small part of their degradation, as the following statements from F. DE. W. Ward plainly indicate.

“The supreme duty of a Hindoo female is *obedience*. It is a popular sentiment the country over, that a ‘woman can never be independent.’ Says an ethical writer of elevated standing, ‘In childhood a female is to be subject to her father—in adult years to her husband—in old age to her sons.’ We have before seen that she is to exercise no volition in the important matter of marriage, and so it is to be with her through life. A Hindoo wife is never, under any circumstances, to *mention the name of her husband*. ‘He’—‘The Master’—‘Swamy,’ &c., are the titles she uses when speaking of, or to her lord. In no way can one of the sex annoy another more intensely and bitterly, than by charging her with having mentioned her husband’s name. It is a crime not easily forgiven. * * * * The female members of a family never take their food in company with the more honored sex. They sit patiently by, while father, husband and brother are eating, and then relieve their hunger with what remains. There is no ‘family table’ around which all the household, adult and

young, meet to enjoy the blessings of Divine Providence. A guest never inquires after the health of the wife of his host. If absent, she is not asked for; if she enters, no salutations greet her; if present, she is unnoticed. The more respectable the family is for wealth and rank, the more rigid is the observance of this rule." pp. 241, 242.

In most of the countries of Africa, in the wilds of America, on the islands of the sea, among the lower classes in Asia, and wherever Christianity does not exist, the drudgery of the house and farm is assigned to the wife, she being compelled to build and keep the one and cultivate the other.

Some have attempted to disparage the gospel and females also, by the sneering remark, that women and children constitute the largest number of those who become religious. After reading an account of female degradation in heathen countries, who can wonder that women in Christian lands should gladly receive the gospel that elevates them so much above the degraded condition of their sisters in heathenism? A female infidel who disparages the Bible and endeavors to bring its religion into discredit, is a monster in stupidity, ingratitude and impiety. Such an one disparages herself by rejecting the gospel that confers such favors on her, while her sister who readily yields to its claims is ennobled by the act. With a knowledge of the degradation of heathen women, who that is worthy to be called a father, husband, son, or brother, can be so unfeeling as to assert that the condition of idolators is good enough without the gospel? He who asserts this, virtually says that his mother, sister, wife and daughter would need no sympathy were they subjected to the same state of neglect and oppression in which the female members of heathen families are held.

The following extracts furnish a faint view of the more revolting features of heathenism.

"I once happened to be present when a seapoy of high caste, falling down in a faint, the military surgeon ordered one of the Pariah attendants of the hospital to throw some water upon him, in consequence of which, none of his class would associate with him because he had forfeited the privilege of

his clanship. The result was that soon after he put the rze to his head and blew out his brains.

I once saw a high caste Hindoo dash an earthen jar of milk upon the ground, and break it to atoms, merely because *the shadow of a Pariah had fallen upon it as he passed.*

As I entered the dwelling, I saw, lying upon the centre of the floor, a man of middle age, apparently near his end, and at a little distance was his wife much in the same state. A little girl was kneeling at their side, asking in an earnest, piteous tone, for rice. I called to a servant who had accompanied me, to bring a basket of provisions, which I opened before the child, when the unhappy father, turning his eye upon me with a look of horror, threw out his arms like a maniac, seized the famishing creature, dragged it from the polluted food, and laid it back dead." Dr. W. Ward, p. 259.

Other accounts equally painful might be given, were it necessary, to illustrate the crushing system of caste in India. "Loss of caste," says Dr. Sutton, "is not sinking from a higher to a lower class, but from caste to no caste." A Hindu may lose his caste in numerous ways, among which are eating with one of another class, espousing another system of religion, &c. None will admit a person who has lost caste into his house or hold any intercourse with him; he is ridiculed, contemned and disdained; his betrothed is not allowed to marry him; it is deemed a crime to be seen in his company; his parents and friends must be the first to disown and cast him. The member of one caste will make no effort to save from death a person who belongs to another class, if by doing so he must touch the clothes or body of the dying one. Pariahs are the most degraded of the outcasts of Hindoo society, and it is said the professed teachers of morality stand on the river's bank and see a boat load of them drown without making an effort to prevent the calamity. Notwithstanding the death-like separation of the outcast from his friends, persons of repute in India have received the gods though it was done at the expense of their caste, honor and wealth. Till lately it was almost impossible for one to regain his lost caste, but it was sometimes done, though at an

mense cost in feasts and presents to the Brahmins. One of this class was, a few years since, restored to his caste by paying \$25,000, and another at a cost of \$140,000. The last of these two persons lost his caste by having meat and spirits thrust into his mouth by a European!

Though the Hindoos are by nature characterized by mildness rather than ferocity, their religious training has made multitudes of them monsters of cruelty.

"On the second day of the [swinging] festival, some climb date trees and repose their naked bodies on the thorny boughs; others throw themselves down on long, thorny bushes, collected for the purpose, run over hot ashes, &c. On the third day they erect scaffolds and spread sharp knives and pointed instruments on or in bags of straw, and cast themselves down upon them from a height of ten to twenty feet. On the fourth day, some bore their hands and tongues with iron rods, swords and knives; others stick themselves over with pins; others make an incision in the skin under their arms, and, passing ropes through them, which are held by others, dance to and fro; at night they practice other similar austerities. On the fifth and last day is the swinging ceremony, when hooks are thrust through the integuments of the back, and in Orissa both men and women are swung by them from a horizontal beam fixed on a perpendicular one, amidst crowds of gazers, men, women and children. The next day they go from house to house with the hooks swinging in their backs, capering and grinning like so many infernals, to collect contributions from all who will give." Sutton, p. 81.

"*Kalee*, one of Siva's wives, is the Moloch of the land. Her appearance indicates her character. She is represented as standing with one foot upon the chest of her husband, Siva, whom she has thrown down in a fit of anger; her tongue, dyed with blood, is protruding from her mouth; she is adorned with skulls, and the hands of her slain enemies are suspended from her girdle. The blood of a tiger delights her ten years;—of a human being one thousand years. If any of her worshippers draw the blood from his own person, and offer it her, she will be in raptures of joy, but if he cut out a piece of flesh for a

burnt offering, her delight is beyond bounds. But though thus sanguinary and malevolent, "Kalee" is one of the favorite deities of the Hindoos. * * * * She is the especial friend of thieves and murderers, who invoke her blessing before entering upon their deeds of violence and death."

"Going to the Gomsoor country, lying in the northern part of the Madras Presidency, we find the people accustomed from time immemorial to slay alive innocent children, to avert the anger or secure the favor of the earth goddess—she who rules the order of the seasons, sends the periodical rain, gives fecundity to the soil, and health or sickness to the people," Dr. W. Ward, pp. 273, 274, 284.

These statements are sufficiently plain and appalling to give some idea of the evil nature of Hindooism; but they give only a faint and imperfect view of it, as is well known by those who are acquainted with the horrible rites of the Thugs and Khunds, both classes of whom worship the murderous "Kalee." The Thugs are murderers, and pursue their awful calling as a religious duty, and the Khunds steal or buy children, fatten them, and then offer them in sacrifice to their bloody goddess. These rites and many others observed by different classes of the Hindoos, show that their religion is of the most unnatural and revolting nature, as is generally the case with all systems of idolatry.

The history of heathenism, like Ezekiel's "roll of a book," is made up of accounts of lamentations, and mourning, and wo. As men did not like to retain God in their knowledge, and turned away from his holy claims and reasonable service, they were given over to serve gods whose very nature was degradation and cruelty, and whose religion was as dark, degrading, and cruel as their character was detestable and abominable. Turning away from Jehovah to whom human sacrifices are an abomination, idolaters eagerly sought the gods who were delighted with such offerings, and whose horrible religion required that they should be laid upon the demonic altars of superstition and inhumanity. As might have been foreseen, the observance of the rites performed in honor of such deities destroyed the "natural affection" of the votaries, and

made them monsters of impurity and cruelty. The degradation, crime and woe which overspread almost the whole of the habitable globe, were not deplored as evils, but fostered as deeds pleasing to the gods, and necessary for the prosperity of men. Altars were drenched with human gore, and the shrieks of men, women and children were often heard amidst the shouts of their unfeeling immolators. In some countries children were burnt either in a furnace, or in a flaming statue of a god, while the cries of the poor victims were drowned by the continuous sound of trumpets and drums. Mothers became so inhuman and unnatural that they considered it meritorious and made it a part of their religion to witness the awful spectacle without tears or a groan, as a maternal tear or sigh rendered the sacrifice less acceptable to the deity, and all the benefits of the offering were lost. Such was the savage barbarity of these mothers, who were made thus cruel not by nature but by their religion, that by kisses and embraces they sought to hush the cries of their children, lest the victim should be offered in an unbecoming manner and in tears, and thus the God would be offended rather than propitiated. "Strabo relates that, in the country bordering on the [river] Araxes, they especially worshipped the moon, who had there a famous temple. The goddess had several slaves, and every year they offered one of them in sacrifice to her, after having fed him daintily the whole year before. Lucian speaks of like sacrifices offered to the Syrian goddess, the Dea Cœlestis, that is, the moon. Fathers carried their children, tied up in sacks, to the top of the porch of the temple, whence they threw them down upon the pavement; and when the unfortunate victims moaned, the fathers would answer, that they were not their children, but young calves."* In some countries the practice of sacrificing children in times of danger, was awfully prevalent among kings, princes and private persons; and some who had no children of their own, sometimes bought them of the poor that they might enjoy the merit of such offerings.

Though expressly forbidden by God to offer these sacrifices,

*Robinson's Calmet, Art, Moon.

the Jews borrowed the practice of their heathen neighbors, and put many of their own children to death in a barbarous manner. Notwithstanding the revolting and cruel nature of the heathen rites of these dark times, the people of God often abandoned their own superior religious ceremonies and offended him by their gross idolatry. Though as a people they were often reformed by the severity of God's judgments and the faithfulness of his prophets, they soon returned to their idols with more zeal than they had previously turned from them to serve the Lord. So strong were their propensities for idol worship, that there seems no reason to doubt but they would have wholly renounced their own religion and substituted heathenism, had not God sent them as captives to Babylon. During that long captivity their sufferings were so great that they have never since shown any disposition to become idolaters. Though the punishment of the Jews was terrible, their crime was enormous, and nothing but the severity they endured would have perpetuated the knowledge of the true God, had it not been done by some other means.

Modern heathenism, though slightly modified in some countries by various causes, is nevertheless so degrading, revolting and destructive of human happiness, that multitudes of good people greatly desire its entire subversion, and are doing something to supplant it by Christianity. In large portions of India the dreadful suttee has been abolished, and other barbarous rites are not performed as often as they were in former years. These changes and others of an encouraging character have been effected by the holy influences of Christianity and civilization, the two systems co-operating to redeem the deluded votaries of idolatry from the observance of the Moloch rites, under which millions of hapless persons have been inhumanly and unjustly put to death.

Though these great and gratifying changes have occurred in India, in large portions of Africa and some other places idolatry still bears its ancient sway, and human victims are slaughtered almost as numerous and quite as remorseless as they were in the dark night of Carthaginian superstition and cruelty. But even in India, where the powers of idola-

have been shaken and weakened, the system is still awfully oppressive and degrading. Caste, pilgrimages, ignorance, female degradation, disregard of human suffering, and the taking and offering of human life as a religious rite, are among the evils with which the inhabitants of that rich portion of the earth are still oppressed. Thousands of the people patiently bear these burdens laid upon them by their gods, being so zealous for their idols, so averse to change, and so fearful of reproach and persecution, that they stupidly and obstinately turn away from the elevating precepts, easy rites, and holy influences of Christianity, which alone can enlighten and save them. Others, however, break away from all the worse than useless restraints and hindrances to which they are subjected, and gladly accept the offers of mercy and salvation through Jesus Christ. The efforts made sometime past for the conversion of the heathen in India, and the strong hopes of most missionaries and multitudes of Christians, that idolatry will be overthrown there, have created a great desire among the friends of missions to learn the most interesting particulars respecting the country, the people, and the missions established among them. This commendable desire to understand these subjects, may be gratified by reading the books named at the commencement of this article. Though the works of the ablest writers can give one, unacquainted with heathenism, no very adequate view of its true character, still much valuable information may be obtained by reading them. Notwithstanding the rays of historic light fall but feebly on the horrors of the awful millenaries of ancient heathenism, they have unfolded deeds of an appalling character and revealed scenes of depravity too loathsome and revolting to be contemplated without pain and disgust. No redeeming feature is there seen to relieve the mind as it peruses the shocking records of degradation and barbarity, but it is not so in the present histories of India. If the reader must be led over extensive arid deserts, he will occasionally see an oasis to relieve the painful monotony of the scene; if his wanderings are in the midst of gross darkness, he will sometimes find a cheering light shining upon the happy group gathered around it. Though the murky

clouds of heathenism lower upon the country, he will see them broken in places, and the rays of the sun of righteousness beaming through the openings. He will find the priests and temples, and rites and symbols of idolatry spread over all the region; but he will also meet Christian missionaries, Christian chapels and Christian rites. In his path will be found multitudes of the sick, the dying, and the dead, all forsaken by their friends, and attended by ravenous beasts and birds of prey but among the sick and dying he will find a good Christian Samaritan ministering to their temporal and spiritual wants thus caring for those wounded in the service of heathenism, and left to perish by its brahmins and other unfeeling votaries. He will hear the shrieks and moans of his fellow men immolated on the altars of savage and barbarous gods and goddesses; but the joyful songs of those redeemed from idolatrous degradation and wretchedness will also salute his ears and gladden his heart.

Some two thousand five hundred years ago the land of Israel, a territory but little if any larger than the State of New Hampshire, was the only country in the world which was not professedly idolatrous. In no other land were a temple and altar erected for the worship of the Most High, and even there the darkness of heathenism often nearly obscured the light of revelation. But in the noon of the awful night then resting upon the world, the prophets of God ascended the mount of prophetic vision, and beheld through the dark vista that was before them, the glimmerings of the morn of a glorious day, when the nations would go up to the mountain of the House of the Lord, and serve their creator instead of worshipping false gods. For long centuries of time there were no indications of the fulfillment of this glorious prediction, while the idolatrous proclivity of the Jews, the destruction of the temple and polity, and their long captivity in one of the most idolatrous nations on earth, indicated the complete triumph of idol worship over the whole world. Centuries rolled on with nothing visible to encourage the believer in the divine promises, till the commencement of the Christian Era, when it seemed as though the time of their fulfillment had really come. The church, however, soon relinquished its appropriate an-

successful work of seeking for the conversion of the heathen, and for a long time previous to the commencement of the present century, little seems to have been thought of that object or done for it. Since that period signs of the fulfillment of God's promises in relation to the extension of Christ's kingdom are seen, and great events are looked for by those who believe that God's word will not fail.

The missionary enterprise is a glorious one, as it contemplates the elevation of millions of the human race from the lowest depths of degradation to the most happy state in which men can be placed while they remain on earth. Though the work of converting India from its idolatries has been commenced, no well informed and considerate person can suppose for a moment that a system which, notwithstanding its darkness and the degradation and suffering to which it subjects its votaries, is so imposing and strong that it enlists their warmest sympathies, excites their highest enthusiasm, and makes them blindly confident of its truth, can be subverted in a short time. Were all Christians to come fully up to their duty in this great work, years would necessarily elapse before its accomplishment; what then can reasonably be expected in relation to it while so little comparatively is done by the church to obtain for God the place in the affections of the heathen that is now occupied by idols? Idolatry interferes but little if at all with the corrupt passions of the human heart. Like the ancient heathen, the idolators of the present time worship gods of the most abominable vices; and, as people are seldom better than their deities, they generally have all the vices of their gods. The progress of truth, always slow, must of necessity be so in a country, the religion of which encourages men to sin rather than reproves them for committing it. But notwithstanding the power and antiquity of idolatry in India, it is doomed to be overthrown, as many of the Hindoos admit, and as is indicated by the signs of the times.

Christianity has waged war against Hindooism, and the besieging army have justice, humanity, and God on their side. They will succeed, however subtle and powerful the foe. Some of the outposts of the enemy have already been taken.

and the fortress will ultimately be compelled to yield, and the banner of the cross shall wave on its strong and towering walls. After spending twenty-five years in India, the Abbe Du Bois, a distinguished Romish missionary, returned disheartened to Europe early in the present century, and gave it as his decided opinion that the Hindoos are lying under an everlasting curse, utterly forsaken of God, and that it is impossible to convert them to any Christian sect. But Dr. W. Ward, who has witnessed the encouraging changes that have occurred in India since the Abbe left, after traveling very extensively in that country, conversing with civil and military English officers who had long lived there, deliberately records his opinion that there is *far more* to awaken devout gratitude and joyful hope in relation to the conversion of the Hindoos than there is to cause depression and sorrow. The following considerations among others indicate the triumph of Christianity in India.

The British Government has greatly changed its views and conduct in regard to the missionary enterprise. Formerly that government assumed that missionary efforts would endanger its stability in India, as the people there would not, it was thought, long consent to be ruled by a power that would permit the introduction of a foreign religion. Hence to conciliate them and secure their loyalty, no missionary was allowed to go to any part of India in a British ship, while Dr. Bogue, Mr. Ewing and some others were forbidden to leave the country; and those who were not thus interdicted were obliged to find their way to Holland or America, whence they might sail, and perhaps be smuggled, like contraband goods, upon the shores of Hindoostan. Messrs. Cary and Thomas went to Calcutta, but were obliged to leave and take refuge at Serampore, a Danish settlement; Judson, Newell, and Hall, from this country, "were driven from Christian protection, and were exposed to a long night of trial, privation and suffering." But this selfish, inconsiderate, and wicked policy, and its baseless assumed necessity, have been overturned by the humanity, zeal, and Christianity of the people in England; and now missionaries of all sects are freely allowed to go where they please,

in India, preach the gospel, establish schools, and labor in any proper way for the conversion of the heathen.

The British Government now affords but very little encouragement to idolatry by sanctioning the public parades of Hindoo worship, collecting the pilgrim tax, &c.

Formerly the officers rendered so much aid at the public idolatrous celebrations, that the heathen regarded it as proof that the government honored their idols and sanctioned idolatry; but this part of its connection with and countenance of heathen rites has ceased, though the Orissa missionaries hold that the annual donation of over \$17,000 to Juggernaut contributes more largely than formerly to the support of that monstrous idol. With this exception, the governmental connection with idolatry has mostly ceased. Christian officers and soldiers are no longer compelled to give salutes, and act the degrading part of puppets in the processions of Hindoo gods. The officers attend only to preserve order, the brahmins no longer enjoy particular governmental favor and protection, and if the pilgrim tax is collected at all, it is done only to a trifling extent.

There is a great improvement in the character of the European residents. According to the testimony of an eminent English judge, the habits of his countrymen in India were once worse than those of the heathen around them, which caused the Hindoos to think that most Europeans "were self-interested, incontinent, proud, full of contempt against" the natives, "and even against their own religion." Though there is still room for improvement, a great and favorable change has been effected, and the work of reform is progressing. In the days of Henry Martyn the English chaplains "were, as a body," blind, selfish and irreligious; but now it is asserted that many of them are excellent ministers of the gospel. Says Dr. W. Ward: "Without wishing to conceal the fact that there is very much of irreligion still remaining among the foreigners of India—much that is immoral, and vicious, and destructive—yet with all that need be subtracted of irreligion and vice, there remains much, very much, in the state and prospects of

Anglo-Indian society there which calls for devout gratitude and joyful hope."

The popular sentiment of the heathen is slowly but evidently turning in favor of Christianity. An impression prevails among them, based on traditions and prophecies of their sacred books, that Hindooism is to be succeeded by a religion from the western world; and the changes that have occurred and are occurring in the secular and religious affairs of their country, cannot fail to strengthen the impression.

Priestly reverence is declining and the temples of idolatry are more neglected than in former years. Much less reverential awe is now felt for the brahmins, and their anathemas once so awful to a Hindoo, exert but little influence on the minds of many of the people. But few new temples are erected, and the old ones are not, with some exceptions, visited and annually painted and whitewashed as they were before the introduction of Christianity into the country.

The loss of caste is no longer followed by the loss of property and some idolaters of influence are in favor of having the crushing system so far modified as to allow those who lose caste by becoming Christians to return to it on comparatively easy terms. Hence, one of the greatest obstacles to the success of Christianity has been removed, as far at least as the more wealthy and respectable classes are concerned.

Efforts made by the Hindoos to crush missionary exertions have always signally failed; and a letter written not long since by a native of Calcutta to an association formed to protect idolatry, contains the following among other desponding sentences: "Our religion, having no means of defending itself, is dying and going to its last home." It is a singular fact and as mortifying and painful as it is strange, that some professed Christians in this country are disheartened because the gospel is doing no more among the Hindoos, while many of them are distressed at the prospect of the subversion of their religion by the very means that some in Christian lands themselves are doing almost nothing for the moral renovation of India!

"At the commencement of the year 1852, there were laboring throughout India and Ceylon, the agents of 22 Missions."

Societies. These include 443 Missionaries ; of whom 48 are Ordained Natives ; together with 698 Native Catechists. These agents reside at 313 Missionary stations. There have been founded 331 Native churches, containing 18,410 communicants ; in a community of 112,191 Native Christians. The Missionaries maintain 1347 Vernacular Day-schools, containing 47,504 boys ; together with 93 Boarding-schools, containing 2414 Christian boys. They also superintend 126 superior English Day-schools, and instruct therein 14,562 boys and young men. Female education embraces 347 Day-schools for girls, containing 11,519 scholars ; but hopes more from its 102 girls' Boarding-schools, containing 2779 Christian girls. For the good of Europeans, 71 services are maintained.

"The entire Bible has been translated into *ten* languages ; the New Testament into *five* others ; and separate Gospels into *four* others.

"Besides numerous works for Christians, 30, 40 and even 70 tracts have been prepared in these different languages suitable for Hindoos and Musselmen. Missionaries maintain in India *twenty-five* printing establishments.

"This vast Missionary agency costs £190,000 annually ; of which one-sixth, or £33,500, is contributed by European Christians resident in the country.

"By far the greater part of this agency has been brought into operation during the last 20 years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success ; and without exclaiming with the most fervent gratitude, 'WHAT HATH GOD WROUGHT !' "

The missionaries of these societies have established Christian churches composed of converted Hindoos, established schools and printing presses, and erected chapels ; they are also engaged in preaching the gospel both at their stations and in adjoining places. Such an array of means in operation will ultimately subvert heathenism in India, but such are the obstacles yet to be overcome that the work will long be delayed. As the supporters of idolatry see the huge fabric of their an-

cient and crushing superstitions gradually undermined, they are doing all they can to embarrass the operations of the missionaries and to prop the towering but tottering system of Hindooism. They are also doing all they can to instil the principles of infidelity into the minds of those who are most likely to be brought under the influence of the gospel, unless they can be made to believe that its holy, glorious, and saving truths are as fabulous, if not as monstrous, as the lying wonders of heathenism. Their unholy efforts will in the end be unavailing, for God has declared that he "will furnish all the gods of the earth." Yes, notwithstanding the apathy and unbelief of some who profess to be his people, he has spoken and he will also bring it to pass; he has purposed it, and he will also do it. In England the conflict between idolatry and Christianity was long, and even centuries passed before the final triumph of the latter; and so it may possibly be in India but the gospel will finally prevail there.

ART. VI.—PREACHING.

It is proverbial that the pulpit reaches but a comparatively small portion of the population. There is scarcely a place in the country where the church accommodations are sufficient for all, and seldom for half the inhabitants—making the large allowance for those necessarily detained at home.

But even the church accommodations which we have are not all improved. An overflowing house is a wonder of religious efficiency or pulpit popularity. And while churches are so poorly filled, vagabond lecturers, dandy-jim minstrel sleight-of-hand performers, and a host of other mountebanks find ample audience in almost any community. Even those who profess to be church-goers are often more punctual at the popular lecture than in their attendance upon preaching. The number is but too small who will make the same effort to attend religious services, even on the sabbath, that they do to attend at their places of business through the week. It is not so very

strange that a cynical philosopher said—"The almighty dollar rules the world."

It is not, however, that the pulpit is less efficient than for-^{Not less}merly. Never before were there so many pulpits, and never ^{= time in} before did each upon the average exert so wide or so powerful ^{formerly} an influence. The race of great men in pulpits is not extinct—much and earnestly as the world in its necessities or its caprices cries out for more. The next generation will find them when they are dead, if we in our petulance do not while they live. The want of pulpits and of men to fill them is not the whole nor the chief trouble. Rather we lack appreciation to recognize them, or they mistake the best medium of reaching us—or both.

It is clear enough that in this country at least people cannot be forced to attend religious service. Neither God, man, nor the devil, can drive them to church. The attempt to constrain them by the mere demonstration of their obligation to do so, will not be much more successful. Their conduct, if not their language, will virtually declare: "We know as much about what we ought to do as any one—at all events, we don't thank you for your dictation;" or else, "We shall do as we please, with very little respect to what we ought or ought not to do." Scolding or snarling about those who are absent will have little other effect than to drive away those that remain. Right or wrong, and though men may perish for lack of appreciation as well as knowledge, yet the actual fact is that the pulpit must be attractive, or pews will be empty. <sup>No love
new to
church</sup>

But on the other hand, politic or impolitic, the pulpit must adopt or use nothing for mere attraction's sake. Otherwise, the sanctuary were as well turned into a grog shop or a theater. It would attract more, if they were not better. Preaching has a great, glorious end to attain—the salvation of mankind from sin; and attraction is from beneath rather than above, if it do not directly and obviously tend to this single point. Yet if mankind really are weary and heavy laden, and Christ can give them rest—if the universal heart actually longs for something from without itself to supply deeply felt necessities, and the gospel alone is able to supply that something, <sup>There is
all that
but
not to
leave</sup>

then it must be that there is an attraction in Christianity, and that he who proclaims it makes a sad failure if he do not render it attractive, if he do not cause it to draw around the hearer with a seven-fold cord of love—if he do not make it to human aspirations what the pole is to the needle.

Piety, as including both what the French preachers call *unction* in speech and especially the silent voice of practical godliness, is essential to render ministerial service acceptable to God or profitable to those who listen. It is also more—it is an element of popular attractiveness in preaching. As genius commands the popular ear, so does piety the popular heart. When the former speaks, men listen as to an oracle; when the latter diffuses its glow of love, hard hearts melt and men fall down and worship. The attraction of the one is the delirious spell of intoxication, mighty but transient, save in the residuum of a morbid appetite; that of the other is the pure and quiet, ever increasing affection of a maiden for her lover—only as superior to it as heaven is superior to earth.

After Genuine piety will be appreciated. It is not a thing to be hid in a corner. The minister need not declare to his people every Sunday just how much he has of it. They will find out without that trouble. He who, in the ministry or out of it, is compelled to tell how much piety he has, to talk loud and nervously about doing nothing “without God,” and to evidence his being in the spirit by a flippant use of sacred names and terms, is not unlike the clumsy blacksmith, who was compelled to label his productions, “This is a pot-hook,” and, *with* “This is a crowbar.” In this world of clouds and darkness, piety is as readily recognized and as highly prized as a sunbeam amid the storm. Noble hearts greet it with the welcome of kindred spirits, and the heart all fettered with sin looks to it with longing as a star of hope and promise. Debauchery and corruption, even, regard it as the waters of purification. Stolid indifference becomes inspirited with its genial philanthropy, and carping scepticism finds an argument that it dare not attempt to meet.

with Above all will piety win audience when it vivifies the ministrations of the pulpit. Words and truths all glowing with

its life are not things to fall on empty seats or listless ears. Hearts will leap up to catch them, as the thirsty earth drinks in the refreshing shower, even though they do not come from the brow of genius or the tongue of eloquence. Christians will love such preaching as did the Israelites the manna in the wilderness, and self-knowledge will crave it as does the fainting traveler a fountain in the desert. Depravity delights to bask in its warming sunlight, and haughtiness will listen, though it affect to stoop to do it, and listening it will really rise to conquer itself. The unpretending minister, in whose life it speaks, and to whose tongue it supplies—not boasting phariseisms—but words which minister the grace of an inner life, will attract around him a depth and strength of interest and influence, which mere genius and learning can never inspire. His audience may sometimes be numerically less, but really profited and reciprocally cooperating auditors will yet be more.

But still the world is not indifferent to the garb which piety assumes. However amiable, noble or engaging a friend may otherwise be, if he persists in wearing only a negligent and slovenly dishabille, your respect and affection for him can never rise so high as if the dress corresponded with his character—as if the outward were more in harmony with his inner man. If the preacher outrage the grammar of the country school boy, or the logic of the village lyceum debater, or if his information is more limited than that of the bar-room loafer, his piety, however great or obvious, cannot compensate for the deficiency. Piety, and *pre-eminent native genius*, rendered the preaching of a minister comparatively acceptable, who at the conclusion of a sermon by another could exclaim, "I must acknowledge that the subject has been so beautifully *disgusted* that it is *understandable* to a child." But who needs to be told that while such a man is tolerated or respected in spite of his ignorance of language, a liberal culture would render him one of the brightest and best lights of the pulpit. Even those "country pulpits," which Dr. Wayland maintains may be filled with comparatively uneducated men, really demand scarcely less actual culture, *only somewhat different in kind.*

At this point, we can scarcely refrain from expressing regret that our Theological Seminary is not more extensively patronized. Its professors are known, tried and capable men, and it presents vastly more advantages than a very large portion of our young ministers anywhere avail themselves of. Bearing up beneath a chilling incubus of indifference and "faint praise," it has accomplished what were little less than wonders; and it lacks only a generous appreciation, and a cordial, judicious support, efficiently to fulfill a most desirable and much needed mission. Churches and congregations, not a few, are most anxiously seeking for such ministers as without some such appliance we can never have in any considerable numbers; and yet they at least practically ignore the most available means under God, by which such wants as theirs are to be supplied. If churches do not interest themselves in ministerial education, they must not be greatly surprised if they find it difficult to secure ministerial workmen of whom they will not be ashamed. Who ever expects to reap where he has not sown? If ministers desire to secure a higher efficiency for themselves and for those who are soon to be their fellow workers, why so indifferent to this manifest and what is now acknowledged to be legitimate source of popular attractiveness?

On the other hand, theological culture sometimes if not often fails of its highest efficiency and the broadest desirable attractiveness by being too exclusive. By all means let the minister be familiar with systematic theology, with exegesis, with homiletics, and every cognate branch of technical theology. Let him also not fail to make an intimate acquaintance with the sterling old English and French divines. His library will be incomplete without such as Howe, Owen, Barrow, Tillotson, South, Baxter, Saurin, Massillon, Bossuet, Hall, Fuller, Chalmers, Doddridge and others; together with Dwight, Edwards, Hopkins, Davies, Griffin, Bellamy and their contemporaries on this side of the water. They contain almost exhaustless mines of thought, and no preacher can be without them what he can be with them. And yet, if this be all—if Original Sin, Total Depravity, the Sovereignty of God, Divine Decrees, and the like, in the sense and after the manner of the old divines,

furnish the *only* themes of discourse, audiences will generally become ominously select.

It will do little good to snarl about this as only an indication of "pride," and degeneracy, or an additional demonstration of the doctrine of original sin, innate depravity or unconditional decrees. Times have changed. The characteristics and condition of society have changed. Above all the moral and intellectual phases of the world have changed. New problems come up in the progress of inquiry and discovery, of which our fathers never dreamed and which of course they did not and could not solve; and these are the questions which press upon our minds and hearts—the questions which an earnest and intensely practical age is urgently asking the pulpit. They are not without the pale of theology; for they are questions of God, of man, of duty toward God and man. But if the pulpit has no response, if it cannot or will not answer or explain these questions, then, depravity or no depravity, pride or no pride, it is not so strange or irrational if its ministrations are regarded as the fossils of a past age—interesting to look at, and valuable as the landmarks of history, but for other present purposes not worth so much as a live tadpole.

And these questions, too, theological and thoroughly theological as they are, *per se*, necessarily involve questions of history, science and literature, in nearly or quite all their various forms. An exposition of Genesis that should entirely ignore Geology—though it by no means need adopt its speculations—would make a sorry figure; and a formal defence of the Jewish economy and dispensation without a knowledge of contemporaneous life, laws and culture, as well as in ignorance of the researches of recent oriental explorers, would scarcely rise above the ridiculous. It is neither necessary nor proper that sermons should be lectures upon Geology, Chronology, Archæology, Physiology, Philology, Philosophy, Chemistry, Jurisprudence, and the like. But when it is most earnestly and confidently affirmed that "geologists have swept away the flood, grammarians annihilated the tower of Babel, and physiologists brushed off the miracles of the Jews, the Greeks, the Hindoos, and the Christians, to the same dust-hole of the

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ages and repository of rubbish," when Christian precepts are not only requested but required to stand aside for the decisions of civil law as holier and more "authoritative," and when all knowledge and all science are successfully claiming some kind of relationship to religious principles or ideas, the pulpit that is ignorant of these things may do some good, but it can by no possibility meet all or the most pressing wants of those who must constitute its auditory, if auditory it have. And if all pulpits were thus illy furnished, Christianity might indeed be likely to be "brushed off" into "the dust-hole of the ages."

Aside from this, if the sceptical physician finds the pulpit continually exhibiting, directly or *indirectly*, an ignorance of the common principles of physiology and hygiene, it will not be so very strange if he conclude the preacher to be so ignorant as not to be worthy of being trusted on any point; or, more likely perhaps, that theology and Christianity are so entirely divorced from the everyday affairs and manifest necessities of man as not to be of much practical value. So each science or any learning, if it find itself ignored and practically disparaged, if not virtually opposed, by the pulpit—knowing, often by the force of actual demonstration, its own truthfulness and importance—will come to disregard, if not to despise, the utterances of the preacher. Protestants have long and earnestly combated the ascetism of the middle ages; but the ascetism which it denies the preacher, it to some extent tolerates if not fosters in the preaching. He may go forth among men, but it must not venture among contemporaneous thought. There is indeed an extreme. As the preacher may so mingle with his fellow man as to discredit or destroy his ministerial character, so may preaching so mingle with collateral thought as to lose its distinctive office. When learning and science are sought and studied for themselves, and not merely as a means to a far higher end, then preaching fails of being the ministration of heaven, and must come down and sit among mere human voices—a sad and sickening profanation.

Meretricious ornament, oratorical display, or rhetorical filagree, are most indecorously out of place in the pulpit—their value is not great anywhere. The preacher who resorts to

them, if not a consummate artist, will only excite disgust that the messages of heaven should be thought to need such suspicious helps. Or if he be so skilled, by art or nature, as to rise above this imputation, he will be in the greatest danger of preaching himself instead of his Master. His hearers will go home exclaiming, "a splendid sermon!" "what an eloquent preacher!"—with their heads full of boasting and their hearts full of pride, that their preacher is so "captivating," "fascinating," or "brilliant;" but with scarcely an additional thought of their own pressing and vital need of a practical, all-absorbing godliness—even with such thoughts thus actually crowded out of the mind. Often they cannot so much as retain the thread of discourse, and sometimes they entirely lose sight of the theme itself. Preachers who aim at no such thing, to whom ornament and grace is a habit and a nature, not unfrequently so overload their themes with the garlands and flowers of illustration and poesy, that the profusion and brilliance of these obscure to the hearers the great central thought and aim of the preacher.

But this is no reason why the attractions of a pure, perspicuous and forcible style should be discarded. It does not form even the shadow of an excuse for dressing up religious thought and teaching in a grim, uncouth, outlandish diction—so that even a theological book must be got up in a musty old folio, black-letter guise, and with a style mustier still. Religion is quite good enough, preaching is yet quite respectable enough, to appear in a comely garb. Here, if anywhere, when the great themes of God, of man, and the relations between God and man as well as between man and man, are under consideration, let there be clearness, force, and even an unobtrusive elegance. Nor is there any reason why preaching should have a style or manner peculiarly its own. If it seeks one, it will inevitably and necessarily sink into mannerism. Language and expression are common to all types of thought and sentiment. Christianity is peculiar, not in its means or methods of communicating with the human heart, but in the substance of the communication. God heralded it to the world with no new language, he opened up for it no new highway or path-

way to the affections, judgment or will. The same appliances that are available for the preacher are ready also to minister to the prophets of evil. If they desecrate them to the purposes of vice, there is hence no need that the preacher should discard them. If the livery of heaven—all radiant with beauty, grace and nature—be stolen to serve the devil in, heaven will not therefore doff it and put on oddity, uncouthness or mannerism. Happy will it be for the pulpit when a "theological style" shall not be distinguishable from any other, except it may be for perspicuity, purity, force, transparency.

Above all should the pulpit shake off the incubus of a theological tone. Christianity is sane enough, manly enough, not to assume, or seem to assume, the voice of a monomaniac or a whimperer. Clear and abiding conviction, strong and devout emotions, can be much more successfully and desirably secured by other and less *outré* means. Natural emotion never manifests itself in "tone"—in anything that can be imitated. As America's great orator says of eloquence, "it comes, if it comes at all, like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force," and not in the form of a puerile and mechanical sing-song. So near does this approach to clap-trap and fustian, so kindred is it to the affected arts and conceits of stage contrivance, so senseless and unworthy is it in action, that nothing but the deep, unaffected and fervent piety of the sterling men here and there who have used it, has saved it from appearing as the height of the ridiculous.

Another obstacle in the way of the highest and widest pulpit efficiency is what may be termed the mannerism of sermonizing. A sermon *must* be just so long, and no longer—must contain precisely such or such heads and divisions—must have exactly so many parts and to an iota must follow the accustomed order. No matter what the subject, no matter what the occasion, no matter what the characteristics or prejudices of the hearers, everything must be carved and served out *a la* sermonizing. The lawyer, lecturer, and orator vary the form and style of their performances to meet the

characteristics of each particular case; but the pulpit must not, or rather generally does not, thus wisely adapt means to ends. And thus the Bar, with a more limited field, with less ability and learning upon the whole in its service, often secures a popular efficiency, which the pulpit not unfrequently fails to reach. Thus, too, in many cases, the popular lecturer and the stump orator are preferred to the preacher, because there is so much more freshness, directness and adaptation to times, and places and men, in their addresses.

The complaint is not of study—only that it is too superficial, fragmentary and restricted. It makes Homiletics and Sacred Rhetoric its masters not its servants. The preacher revolves *you not but* in the limited circle of specialities which they cannot and do not profess to transcend. Common sense and a shrewd observation of human nature too seldom comes to his aid in applying their excellent general laws to particular and local exigencies. He first sets out to make a sermon, and then perhaps bestows a passing thought upon how his full-fledged bandling may be rendered acceptable or profitable to those who are to listen for the appointed hour. But he has begun at the wrong end. He builds his tower in mid air and then seeks a foundation. The first inquiry should be, what do those who accept me for their religious guide most need? Over this, it will be no harm if he expend experiences of prayerful, earnest questioning. It is the chief corner stone, which no homiletic training can either supply or discover. But found, the want *must* be supplied—the exigency must be met to the full extent of his capacity, or most fearful is his peril. It may be that the want is precisely such an one as homiletics contemplates as the occasion for a model artistic sermon. More likely, however, in the ever-shifting vicissitudes of society, that it is quite otherwise—is altogether unique and peculiar. The preaching must hence be just as unique, just as peculiar. To carve it out by a fixed rhetorical square and compass, profane or sacred, were only a tantalizing illusion, a shameless mockery.

We are not pleading against method in the pulpit—only let it not be too rigid; let rules and custom be subsidiary, and let

times and places and circumstances dictate their specific use, or even let them be violated, if the end of preaching may thereby be better promoted. By no means is that harum scarum, vagabond lack of method to be tolerated, which begins almost anywhere, goes backward and forward and forward and backward between Genesis and Revelation, discussing every theme, from the creation to the final conflagration, and ends—nowhere. Still less, if possible, is a parrotty recitation, mostly or largely made up of detached passages of the Bible, combined in heterogeneous or fanciful mixture, to pass for preaching. The judgment that cannot expound a single text, is most preeminently unfitted to combine detached portions of scripture in any proper or significant connection. A continuous reading of the Bible is much the better and more profitable. It has the advantage of being always what it seems to be—the sentiment of inspiration.

And why should not the preacher survey the whole field of human utterance, and appropriate to himself whatever is effective in form or forcible in expression? When the lecturer or the civilian, or even the politician, wins his way to the popular heart, to implant secondary if they be not questionable sentiments, may not and ought not the pulpit to march straight over the same direct highway to popular appreciation and conviction with the great glowing first truths of heaven and salvation? Why must religion go sneaking around for some by-path, just because evil or secondary truth has preceded her on the public road? As Wesley asked of music, so it may be asked of the forms of popular address, has not the devil enjoyed some of the best long enough?—at least does he not enjoy that from which the pulpit may profit?

Perhaps there is no single phase of secular oratory from which the pulpit may profit more than from the speeches of the British Parliament. Very much advantage may be secured from the debates of Congress. But speeches there are too generally for Buncombe—for show or to be read and admired, rather than to produce an immediate, direct effect. For the most part, they are scarcely expected to tell at once upon the immediate point at issue. Stump oratory is better in this re-

spect. It aims at direct, moving effect, and seldom fails of securing it—going straight forward with a will to the end in view, thinking far more of it than of any set form or style by which to advance toward it. But it is too free and easy, too clownish, too untutored, to be safely regarded as in any considerable sense a model for the pulpit. Popular lecturing is more dignified and elevating, and is gradually infusing something from its method into that of the pulpit. It will be well if it do not also introduce something of its aim—amusement. The pulpit ceases to be a pulpit when it becomes a caterer to amuse an idle hour.

But in the debates of Parliament there is no speaking for show or ulterior effect. There is no Buncombe in England. Public audiences are excluded, and until recently at least the speaker entertained little thought that his effort was to be reported to the country at large. He had simply a principle to sustain or a measure to carry. He studied his subject, he measured the quantity and quality of the opposition, and then rose with no thought, no object but direct, telling effect. Every word, as best he could make it, bore a manifest relation to the point at issue; and as thought and aspiration kindled, as he perceived the glow of approval, the rigidity of opposition, or the stare of indifference, he was spurred on until he became terribly in earnest. When, under such circumstances, the great, strong men and orators of such a nation as England speak, there cannot fail of being much in the processes by which they disarm prejudice, overthrow argument, convince the judgment, arouse the emotions and secure the hearty concurrence of the will, which the preacher may observe and study, and copy, with the highest advantage to the objects of his calling. In addition, they are thoroughly disciplined men. Deeply read in books, they are also profoundly conversant with human nature. Urged to it by the frequent recurrence of sudden and pressing exigences, they have acquired the power of habitual, almost instinctive method. Often have we wished that instead of so much special preparation for particular occasions, the preacher might secure such a general store of information, such a thorough and methodical mental discipline and action,

and such a perfect command over all his resources, as to be able to produce a telling effect even in a sudden emergency. Such a preacher will come to his hearers with no dry, stale or inappropriate disquisitions, on the one hand, and no heterogeneous, slip-slop harangues on the other. Avoiding Scylla, he will not rush upon Charybdis—and we opine will seldom fail of audience.

Fortunately, Prof. Goodrich, in his *Select British Eloquence*, has so daguerreotyped the best speeches, entire, of the best Parliamentary orators of Great Britain—the scene, the speaker, the subject, the speech—beginning, middle, end—and the result, that, except as it regards expression, the American preacher can form a better estimate of Parliamentary oratory than if he were a casual listener in Westminster Hall. The book ought to be studied by every minister. It would, if properly used, infuse a new, desirable and attractive element into his preaching. It would aid him much in reaching the common, worldly mind, and in eliciting a heartier sympathy with the pulpit.

A minister once said that he wished to dress so as to attract no notice either for too great or too slight attention to his costume. He would not have his hearers or parishioners think of it, the one way or other. So, too, one might wish in respect to the whole matter of the style of preaching. Let it all be so clear, so transparent, so unnoticeable, that it is not seen at all—as old Dr. Beecher once said of the style of Emmons, “*so clear that you can see gravel twenty fathoms deep.*” It is the height of perfection, and generally the result of the severest effort and study, when style and method are so subordinated to the subject, as to be utterly unobserved. That was the highest tribute that can be given to any preaching, which the late Dr. John M. Mason once gave to the preaching of Chalmers. He had listened one morning to the celebrated Scotch preacher, and at the intermission one of his former parishioners, also a listener, asked what he thought of Dr. Chalmers. He remained as if in reverie until the question was repeated, and then exclaimed, “What I think of him? Very little, madam, I assure you; I think very little of *him*. I forgot him

during the sermon—he forgot himself; he hid himself; he put in the foreground, alone in sight, the Master—the theme—the gospel; all in the clear light of heaven displayed; so that I thought of these only—not of him at all!”

Questions such as the foregoing seem to us vastly more important than the oft-mooted one of extemporaneous or written sermons. We are far from saying or believing that there is no preference between them, but with the form and style and spirit that has been recommended, written sermons would be far less objectionable, and with the opposite characteristics extemporaneous preaching possesses a large portion of the faults charged upon the pen. Among the greatest faults of written sermons is that they are mostly so deficient in specialities of time and place, so occupied with assaults upon extinct, or absent, or “general” devils, as to be about equally applicable to any one of a thousand congregations, any time in the lifetime of a dozen successive generations, and consequently really appropriate to none; and besides, to be so prim, so precise, so professional, as often to be entirely without the range of ordinary, popular thought and appreciation. Obviate these things—and they can as well be obviated in written as extemporaneous sermons—and the difference is the greater power of the eye and the greater tendency to warmth and enthusiasm in the extemporaneous speaker. And yet the experience of many public speakers evinces that preparation so full as to leave little or no mental anxiety concerning coming thought and expression, may leave but the more room for the kindling of the emotions and the play of enthusiasm.

We beg indulgence for calling attention to a point concerning preachers perhaps rather than preaching. It is notorious that in most if not all denominations there is a considerable class of men who prefix Rev. to their names, who have been set apart by the solemn forms of ministerial ordination, but who are nevertheless practically inefficient as preachers. From want of ability or training, and sometimes from personal idiosyncracies, they are not acceptable as ministers. Only now and then can they get a hearing, and if a pastor employs them in his absence, his known wishes, and perhaps direct persuasion,

are not sufficient to induce a full congregation. Their connection with the ministry, with the almost insensible gradation between extreme cases and the most efficient preachers, obviously tends both to discredit preaching and to prevent the efficiency which as an element of popular control it would otherwise attain. Hence its relevance to the subject.

What is the cause?—what shall be done? They are good and pious men. They think, and councils have decided, that God has called them to a public ministration. They present internal evidences of such a fact, quite as good as the most of those who are acceptable to the churches as ministers and pastors. By no means would we dare to say that the voice which they have heard is not the voice of God, calling them to a high and holy service. Least of all, should they be cast off with the confident look and the cold, bitter tone of depreciation or neglect.

* May it not be that they and the church generally have overlooked the “diversities of gifts” in the primitive church. May there not be—ought there not to be—some office, some station, between the layman and the minister—a work upon which many good men are to enter without abandoning other avocations, *and without thinking themselves, or without being regarded by others, candidates for the ministry, for ordination?* In some such capacity men would hear them, would gladly listen to what would really be preaching, and efficient preaching too, while they would turn away from them with aversion *as ministers*. Thus might they not accomplish very much more good than they now do, and the world in the end bless their memories, instead of leaving them to forgetfulness. We throw out the suggestion with diffidence—remembering, however, that at our last General Conference the subject excited considerable interest, and not a few expressed themselves as favorable to some such an order or class of men, which among our English General Baptist brethren are called “Lay Preachers.”

ART. VII—SACRED MUSIC.

Music is the language of Nature, not the product of art. All that art does, or can do, is to discover and apply the laws of harmony which owe their existence to the appointment of God. And as a fact, Music in its most perfect utterances is prior to human history. Geology finds the evidences of life in such forms as are wont to reveal themselves in melody, which reach back far beyond the *birth of Adam*; and Revelation points us to the Morning Stars as they sing together, and to the Sons of God as they shout for joy, when the earth was in its cradle.

Music is the offspring of the heart, the language of a peculiar class of emotions. Aside from the *thought* embodied in speech, every strong and distinct feeling has a dialect of its own, sometimes addressed to the eye, sometimes to the ear, sometimes to both. Anger has its flushed countenance, its rigid muscles, its hasty and abrupt utterances; Grief its heaving bosom, its tearful eye, its few measured, plaintive words, intensified by repetition; Despair its wild and reckless ravings, or its bent, changeless attitude, its indifference to all surrounding circumstances, and its unbroken silence; Guilt its nervous, restless manner, its averted eye, its stammering, hesitating speech, its embarrassed air and its cowardly demeanor; Pity its benign look, and its soft, mellow tones; Pride its erect form, its arched neck, and its rigid, wiry cadences; Gratitude its upturned face, its half closed eyes and its confident air; Reverence its slightly bowed head and form, and its doubtful, waiting, attentive position; Joy its animated, cheerful countenance, its hurried step, and its lively, complacent speech; Humility its frank, simple, direct language, and its modest, unobtrusive spirit.

Several of these emotions, as well as others not specified, express themselves naturally in musical tones, and are in their turn excited by them. Music may therefore be regarded as both an effect and a cause. It flows spontaneously from the heart when in certain states, and it comes to excite those states where they do not exist. There is no language so fully ex-

pressive of these emotions as music ; and there is no influence more prompt or powerful to excite them. There are times when the lips will not be restrained from vocalizing the emotions in musical tones—when even those who are supposed to have no music in the soul or the voice feel impelled to sing ; and so too there are hearts seemingly dead to every influence, that are roused up to the highest activity by a splendid Oratorio of Mozart's, or a simple air of Dempster's.

And this leads to the remark that music is a necessity of human life, and subserves the most important purposes, and hence the talent for it should be assiduously cultivated, and carefully directed. And this is the remark which we shall seek briefly to expand and illustrate.

The faculty for and the love of music, existing in the midst of influences which appeal to them so strongly and so constantly as they are appealed to in a world like ours, render it impossible for us to live without it. The faculty will not, cannot lie dormant. Not more certainly are the faculties of seeing and hearing called out into activity by outward objects and foreign sounds, than is the musical faculty by the influences which ever appeal to it. The chariot of God's Providence moves on every where attended by an orchestra, whose varied strains reach all ears, and stir all hearts. Now it peals out a thunder blast high above our heads, and now it softens down its utterance to the mellow singing of the rain-drops as they nestle among the grass-blades ; now the winds blow their shrill trumpets on the winter's night, and then the zephyrs murmur a subduing sweetness over the departure of the summer's day ; here the floods lift up their awful voices till the wrapt soul trembles with ecstasy, and there the tiny brook babbles like a laughing child, till it sings the spirit into a holy revery ; suddenly in the distance, there breaks out from the jungle the Fortissimo of the King of Beasts ; and, as it dies away, there comes up about us, in contrasted softness, the tuneful hum of the insect ; there from his eyrie screams the bird of the Sun, and there the Nightingale trills in modesty amid the glitter of the stars. These are the tutors under which God places the susceptible and music-loving soul ;—these are the

strains that come to wake into activity the strings of the living harp. If there be the *capacity* for music in mortals, one might predict, prior to experience, that it would and must develop itself under influences such as these.

Nor is it in sounds alone that the universe is suggestive of music. The idea of harmony is enveloped in motions and forms. Pythagoras supposed himself to have found in music and its laws the key of the universe. To him the *starry motions* were the performances of a divinely planned orchestra, forever swelling out a strain of majesty to all ears ethereal enough to catch it. Shakspeare, in his "Merchant of Venice," puts these words into the mouth of Lorenzo :—

"How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony.
* * * * * Look how the floor of heaven
Is thick inlaid with *patines* of bright gold:
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still *quivering* to the young eyed cherubim;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it."

And long before Shakspeare or even Pythagoras began to be, the pen of Inspiration had written, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Or according to the beautiful paraphrase :—

"What though in solemn silence all
Move round this dark, terrestrial ball;
What though no real voice nor sound
Amid these radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
'The hand that made us is divine.'"

And the use of the word *harmony* as applied to color and to architecture sufficiently indicates their intimate relation to the musical faculty, and the necessity for its development under the influences which act on it.

But a still more conclusive proof of the necessity which allies music to human life is found in the world's musical history. From the pages of that history, it will be sufficient for our present purpose if we snatch here and there a sentence. No nation's social and religious life has been, to any considerable extent investigated, without bringing to light the fact that music has borne an important part in their policy, and been regarded as essential to the completeness of their life. Egypt, Assyria, Persia, Greece, and Rome, the ancient homes of what civilization the world could boast ;—the portraits of humanity which the ages have successively drawn,—each and all exhibit the devotion to music as no unimportant feature, and prove its strong moulding influence upon individual and public character. And Judea—the most striking and best developed of them all—her sacred lyrics, chanted in the worship for which they were fitted for a thousand years, still break on the ear of nations of whom the Psalmist could never have dreamed ; and stir the same emotions which kindled them into life, where the dialect that first enshrined them is as enigmatical as the Chinese picture-writing.

Grecian literature tells of Orpheus, who used music with such a power as to draw the stones and trees after him and compel them to keep time to his inspiring strains ;—an illustration both of the assiduity with which they cultivated the art, and of the magical power which they discovered abiding in it. Pastoral music is almost as old as pastoral life. France had her Troubadours, and Germany her Mime-singers even among the shadows of Mediæval times, and the sublime choruses of the Cathedral, though bound up with the most childish of the Papal superstitions, serve to show that Music may thrive on a soil too weak for manly thought, and sadly barren of common sense. Some nations hand down their history, in the absence of a written language, by arranging it into verse, and teaching their children to sing it, as if assured that it must thus become

imperishable. But enough has been said to show that Music ever has been, and must be, while the world remains in its great leading features what it is, a necessity of human life.

The power of music as an element of influence has never been generally denied. It perhaps would hardly be hazardous to say that it has been cultivated as much to subserve the purposes of utility as to gratify taste. Men seldom reach that point where music loses its power over their emotions, altogether. It must be a dead sensibility—the victim of fearful violence—which gives no response to the appeals of such a kindling voice. Shakspeare says :

“ The man that hath no music in himself,
And is not moved by concord of sweet sounds,
Is fit for treasons, stratagems and spoils,”—

Thus intimating that a want of susceptibility to the influence of music owes itself to the passionate violence which tramples down every just and tender and noble sentiment of the soul. This may possibly be deemed a “hard saying” by such as find it difficult to get up a musical enthusiasm, and it may perhaps require some qualification ; but it seems to illustrate the remark, that the power of music over men has always been recognized. The same recognition appears in the remark of a distinguished English author ; “ Let me make a nation’s ballads, and I care not who make its laws.” Words which are next to powerless when merely spoken, become electrical when breaking from the lips of song. And without the intervention of a single intelligible word, an accomplished vocalist will fill the heart with the saddest or the most joyous emotions, will string every nerve and make every muscle rigid with eagerness and hope and resolution, or relax the whole frame and suffuse the eyes with tears, through the subdued tenderness which is excited. Who ever heard “ Hail Columbia” pealed out in fulness, even for the first time and without knowing what it was, without having his strong emotions roused, or his pulses leap with a higher life ? or “ Sweet Home” poured out, soft and slow at nightfall, without feeling more kindly toward his fellows ? or listened to old “ China” without thinking of Chris-

tian death-beds and angelic convoys ? or gave audience to the majestic swell of "Coronation" without feeling that it opened up for the reverent heart a pathway to the listening heavens.

Nor is it for good alone that music has been, or is used. Like every other possessor of power it may be employed to corrupt as well as purify ; to enforce a falsehood as well as to impress a truth ; to consecrate a vice as well as to ennoble virtue ; to increase the power of a satanic passion as well as give new force to a Godlike principle ; it could allure to the worship of Nebuchadnezzar's image, as well as attract reverent multitudes to Solomon's temple ; it can provide attractive *Quicksteps* for the multitudes which throng the broad way that leadeth to destruction, as well as afford grand and thrilling *Marches* for the ascending children of Zion. In proof of this it will be sufficient to allude to the work of music in the Orchestra of the pandering theatre, and on the verge of the bloody battle field. In the first position, it throws a gorgeous and enchanting drapery over immodesties that would shock taste and sensibility if they were exposed in their nakedness ; and in the second, it strengthens an ambition reckless enough to frighten a wicked man elsewhere and unattended, and screams out its encouragement over the head of a fratricidal violence which no man may perpetrate in calmness without exposing himself to the halter. Take away music from our low theatres, and vicious souls would find them too tame and insipid for their patronage, and they who had the least claim to purity and refinement would find them too corrupt and vulgar for their endurance. Take it away from the recruiting sergeant and the arenas of warlike strife, and the men who would consent to be set up as targets for eight dollars per month, or hack each other in pieces at the bidding of ambitious or sensitive Cabinets, would be "like angel's visits, few and far between." Nor can we by any deprecatory words, or by any other form of effort prevent the musical faculty from maintaining its existence, render souls dead to the influence of harmony, nor repress the development of that power which resides in the heaven-tuned spirit. Human beings will still be capable of music, will still employ music, and the world will still be in-

fluenced by music. Indeed the probability is that the power is to be far more fully and generally developed than it has ever yet been, and that it is hereafter to act a more prominent part among the forces that mould character and direct the currents of life, than at any previous period. So important is the bearing of music upon the state of society—upon the welfare of the world.

And this leads to the question, what can be done—what ought to be done—in order to reap the benefits which music in its relations to us, is able to impart?

The first thing to be said in reply is, that the musical faculty, like every other, requires systematic culture and training. The possession of a faculty does not by any means give the pledge that is to find its appropriate development, and do its appropriate work. Human faculties are not like brutal instincts, regulated in their activity by the law of necessity. Few men ever become what they might be—their power is by no means the measure of their capacity. We possess faculties in the germ, and what they shall subsequently become, depends on educative influences—educative influences a part of which are determined and applied by God, a part by other beings, and a part by ourselves. An acorn may continue such, or it may become a crooked and diminutive shrub, or it may grow into a scarred and knotty tree, or, still, it may find itself matured in the form of a very forest-monarch. And whether it shall be one or the other is to be determined by the developing influences which act on it. So what our musical faculty shall become, and what influence it shall exert upon ourselves, is to be decided by us in the same way. The fact that we possess it, is no more proof that it is to become what it ought to be, and do the work it ought to do, than is the fact that we have a religious or a rational faculty, a proof that they are to become what *they* ought to be and do what *they* ought to do. As the one needs culture in order to development, so does the *other*; as the one needs discipline and direction so that it shall act rightly instead of wrongly, so does the *other*. Leave any faculty of the mind to take care of itself, let it become the plaything of accidents, and its objects are almost sure to be

defeated. Leave the religious nature thus untutored, and should expect one of two things—either that the faculty will remain undeveloped, leaving the man an atheist; or be misdirected, it would make him an idolater. Very few Christians, certainly, would any of us expect to find. Leave the intellect untutored, and we should look for it to remain in weakness of childhood, or lending its sanction to the wildest vagaries, and endorsing the grossest logical absurdities. We should expect to encounter, under such circumstances; very few real philosophers. Whatever else such neglect of soil might produce, one need not be much of a prophet to predict that it would be rather barren of Pauls and Newtons. And the demand for systematic culture is not less great in respect to the musical faculty than for any other, if it would be made to do its work. Leave that untutored, and it will likely either to remain dormant, or lend itself to corruption and error, rather than to truth and purity.

The next thing to be said is, that music, being allied chiefly to the affections, ought to be of such a character and associated with such ideas as will make it lend its entire power to that class of the affections which exalt and improve character. Music, as we have seen, deals very powerfully with almost all the affections of our nature; with the bad as well as the good. The Indian's war song is used for the purpose of feeding the fires of revenge, and not a little does it probably do towards nurturing that fierce enthusiasm which, a few hours later, revels amid burning dwellings, shrieking women and screaming and weltering corpses. It nurtures that fierce desperation which paler monsters in civilized life sometimes seek in the intoxicating cup. Now the musical faculty, like every other, was given to bless, not to curse—to improve, not to debilitate. God sends music to sing us up to the eternal heights, not to howl us down to the everlasting depths: He meant she should beckon us like an angel, not decoy us like a siren. Whenever therefore music is acting—either by its own character or through the medium of the corrupt ideas to which it lends itself—in such a manner upon us as to rouse up base passions or make any form of vice appear less vicious and more to

able, we are not only perverting a most precious gift, but sadly abusing ourselves. The music we use or teach should enshrine only such ideas as legitimately become the rain and sunshine to nurture the gentler and better affections of the heart. It should speak to our hope, to our gratitude, to our moral courage, to our faith, to our love, to our patience, to our submission, to our reverence, to every element that ought to be awakened into greater activity or brought out into bolder relief.

And it should not only appeal to these and rouse them ; but it should afford a medium through which these affections may act and utter themselves. For their growth not only requires that they be acted upon, but also that they act. In order therefore that music may magnify its office, it must be held sacred to the benevolent and social affections. Let all men beware how it is brought into contact with the base and selfish passions of the heart. It is like flinging a torch into a well stored magazine. It is to commission destructive forces to go about their work afresh, energized anew by the charter. It shocks us to see any other use made of David's Psalms than to nurture religious principle and feeling—if we viewed the matter as we ought to do, it would shock us hardly less, to see the harmonious medium through which those Psalms were anciently uttered, diverted from the same object. What we have said amounts to this : The world will have music ; in having it, it will possess an element of great force and influence ; musical talent should be cultivated to a degree as great as may be in justice to other duties ; music should always be used for the attainment of moral ends.

And this brings us to the remark that a general practical acquaintance with SACRED MUSIC, seems most highly adapted to make our capacity for music subserve its true redeeming purposes.

The use of sacred music can hardly help suggesting the religious ideas it embodies, and more or less awaking the emotions with which religion comes to deal. The love of such music, (and few there are who do not love it in some measure,) implies the activity of the affections to which it makes its appeals. . To speak of loving anything is only another way of

saying that it excites agreeable emotions. On many hearts a touching and subduing air has acted more powerfully for good than the faultless logic which proves the divine origin of Christianity, or the forcible appeal of eloquence made in its behalf from the pulpit. A religious truth has sometimes stolen into a heart, through the avenue of tuneful sounds, which would in almost any other form have met a decided repulse. Where a strong love for such music exists, the heart may always be regarded in a hopeful state, the moral sensibility is still active, good thoughts are not wholly strangers.

And so, too, does such music operate favorably on the soul in another form. It serves to repress the turbulent passions which so often run riot with the soul; it breathes such a calmness over the spirit as is favorable to the supremacy of the higher and better nature. Sacred music and passionateness have very little sympathy with each other. An angry person would feel very little disposition to sing a piece of sacred music, nor would a nervous person even feel much disposed *to be* angry while performing appropriately one of Handel's oratorios, or a smooth solemn chant of Hayden's. Indeed it is both ludicrous and absurd to think of a woman, with a flushed countenance and an eye of fire, breathing out the liquid notes of Naomi, to the words :

"Give me a calm and thankful heart,
From every murmur free."

One of two things would have to be done speedily. Either she must repent of her undertaking and close her lips, or repent of her ill humor and open them.

It is related of Miss Dix, whose name and deeds have already become embalmed, that in her visits among the violently insane, where others trembled for her safety, she has seated herself, and taking out her Bible, would commence reading, in her calm, musical tones, (beautifully expressive of her loving and trustful heart,) some tender and affecting portion of scripture. As she proceeded, one after another would cease to **rave**, and sink down in the attitude of rapt attention; the **rigid** features would relax, the eye lose its wild, restless ex-

pression, until with hushed breath and clasped hands they seemed like a group of childish worshipers. On one such occasion as she was about leaving the apartment, a young man usually violent, raised his finger to his lips as she passed him, saying—"Hush! the angels are with you; they have given you their voice!"

The power she used there with such success in quelling the violence of insanity, is precisely that which Sacred Music is adapted to exert over the passionate inmates of every human heart. And on the subdued state of these passions is the growth of all our better affections dependant. It was Sacred Music that she used,—that is, she used musical tones as the medium of religious sentiment; for, though she did not really sing, there was far more real music in her reading than multitudes are able to make with the best collection of tunes and the most subduing poetry before them.

There is another form in which the cultivation of sacred music contributes to a high moral result. It does so by the relations it sustains to the spiritual influences of the Sanctuary, and to the ethical teachings of the pulpit. The public gathering in the name of Christ, and the message of the living teacher, God has chosen as the medium through which redeeming influences reach from heaven to the heart. It is a scheme so simple, that the artistic and philosophical mind of the Greek spurned it as foolishness almost immediately upon its development; and so worldly wisdom is wont to brand it now. Still it is God's plan, and a trial of eighteen centuries has proved its efficiency. Now whatever tends to increase a reverent and interested attendance at the sanctuary, and thus bring candid and susceptible hearts within the circle of its ministrations, is doing so much for the moral improvement of the world, for the purification of human hearts. That sacred music does thus contribute, nobody can doubt. If it had not been calculated to do so, there is no reason to suppose that God would have miraculously provided sacred songs for the ancient temple-worship; or that the spirit of Inspiration would have dictated Paul to exhort to the use of "psalms and hymns and spiritual songs, making melody in the heart to the Lord."

It is not altogether the *use* that makes us so feel the lack when singing is removed from our sanctuaries: there is an innate perception of its propriety, there is a class of religious feelings whose wants are not met in its absence. And the cultivation of sacred music has primary reference to the exercises of public and social worship; it is designed to invite them with interest and lend to them power. It finds a most appropriate place for its expression in the family circle—an expression much too seldom found—and so too is it more or less adapted to our private devotions; but it does its great work bearing up the gratitude and adoration of the Christian assembly. And well shall it be when an acquaintance with it comes so general that our whole worshipping congregation may unite in the exercise—when, instead of a large assembly doing its singing by proxy in the persons of perhaps from five to twenty vocalists, it shall do the work for itself, by the swell of hundreds of melodious and well trained voices. Turning giving up our singing to a small selected choir, is a necessity to which we must for the present submit, or else do what is much worse,—put up with the “braying of horrid discord” by those who can respect neither time, tune, nor dynamics. Our congregations must be as familiar with music, both as a science and as an art, as our choirs are at present, (we cannot think our choirs will regard us as setting the standard of attainment too high,) before it will be advisable to make a change.

Make sacred music a part of the education of our district school, let it be followed up at home, and at our higher institutions of learning, and they who could not sing would be the rare exceptions to the prevailing rule. The variations of the voice in singing ordinary sacred music are less difficult than those employed in conversation, and could be learned and practised in almost every case, if early instruction were given by competent teachers.

Let the world sing, and its own spirit shall grow tuneful in the exercise. The songs of Zion breaking on the ear of the lisping child, shall fan into life the reverent emotions that make to it a revelation of God. Swelling up amid the ambition

dreams of youth, they shall beckon its steps to the highway of holiness. Breathed out over the feverish restlessness of manhood, they shall restore the strength and repose of a heavenly faith. Age shall hear them, and find its scarred and weary spirit gathering patience to wait, and gratitude to adore as it listens. Under their inspiration, sinking weakness shall gather courage, the eye of faith shall brighten, the wings of hope shall expand, philanthropy will extend her arms, pity will speak more gently, the brow of devotion kindle with a holier fervor, the smile of joy shall be more benignant and the sighs of sorrow more subdued, the sunshine which falls on the altar will be more mellow, and the clouds which hang over the sepulchre be burnished with the golden light of heaven; and purified spirits shall sooner learn to sweep the harps of paradise, for having joined in the sacred hymns of the life below.

ART. VIII.—ALEXANDER'S MORAL SCIENCE.*

Moral Science is a title of somewhat liberal application. Sydney Smith, following Browne, Reid and others, uses it as significant of a discussion embracing in common, and nearly equally, the characteristics of the intellect and the moral nature. If clear and definite distinctions between mental and moral science exist, he fails to make them. In addition, he illustrates phenomena rather than unfolds theories. With the genuine attic salt of genius, and in a manner always highly relished by the reader, he paints the characteristics of his two-fold theme in clear and living colors. But of method, he has little; of broad and comprehensive generalizations, almost nothing.

Chalmers takes a less extensive range, and reduces his discussions to a more scientific form. His readers will not always adopt his classifications, and few will hesitate to say that his edifice is not in all respects justly or well proportioned, or even complete; yet it is an edifice, in his mind it was a thorough

* **OUTLINES OF MORAL SCIENCE.** By Archibald Alexander, D. D. Late Professor in the Theological Seminary at Princeton, N. J. New York: Charles Scribner.

system. Logic sometimes gives place to rhetoric and the illustrations of his glowing, captivating fancy, but it all direct stands related to the subject as a science.

Wayland still more carefully distinguishes between mental and moral science, and treats the latter as a code of moral laws or obligation; and has probably produced altogether the best and most satisfactory manual of morals extant.

Dr. Alexander, however, in the treatise before us contemplates moral science under still another aspect. The work is not so much occupied with the laws or the science as with the philosophy of morals. In an uncommonly clear and straightforward manner it attempts to illustrate the principles of moral science, instead of enumerating and classifying human duties. It indicates, what was not before unknown, that its author was a strong, profound and original thinker, and possessed a remarkably perspicuous and transparent style. It never obscures or labors with the thought, nor does it attract attention from the subject either by any defect or brilliance of its own. It is what the style of any generous, earnest man should be, is highly cultivated and so properly trained as to exhibit only the subject, and that in the clearest, strongest light.

The number of subjects that are considered is very large and hence we cannot in this paper notice them all. They are treated with a subtle discrimination, a nice and clear analysis and a generally thorough and logical classification, and at the same time with great compactness. With unusual distinctness and completeness the whole discussion, embracing thirty chapters, and as many or more topics, is comprised in a small duodecimo volume of less than three hundred pages.

Beginning at the very foundation of the subject, the first enquiry is concerning the existence of a moral sense or of conscience. This is regarded as existing in the form of an original and universal but compound faculty, "including both an intellectual act or judgment, and a peculiar feeling or emotion. Without such an original faculty, without conscience, there could not be ideas of right and wrong, more than there could be a conception of odors without the sense of smell. Its universality is not based upon any supposed uniformity in the

specific decisions of conscience—for notoriously one man's conscience sometimes declares that to be right which another as conscientiously affirms to be wrong—but upon the fact that all men universally and unequivocally affirm that there is a vital distinction in the character of certain actions, that some things are right and ought to be done and others wrong and ought not to be done.

With Chalmers and Wayland, but more distinctly, Dr. Alexander earnestly repudiates and combats the idea of Paley, that the ground of moral obligation consists in the expectation of rewards and the fear of punishment—that “we can be obliged to nothing, unless we are to lose or gain something by it,” and that “as we should not be obliged to obey the laws or the magistrate, unless rewards or punishments, pleasure or pain, somehow or other depended on our obedience, so neither should we, without the same reason, be obliged to do what is right, to practice virtue, or to obey the command of God.” According to this doctrine, virtue and selfish enjoyment are not only synonymous but identical. Right becomes a mere question of policy, and obligation is simply self-interest. If, as thousands do, a man comes to love sin so as to enjoy its practice, and, as many also profess to do, can persuade himself that there is no future world, or none in which there is retributive punishment, then he obviously can *feel* no obligation to practice virtue, and would even violate his sense of obligation by doing what he might know to be right.

While reason decisively stamps such a doctrine as dangerous, consciousness unequivocally declares it false. Even the atheist, who certainly cannot be controlled by any future self-interest, feels obligated to acts of present self-denial; and few, we apprehend, stop to settle the question of self-interest before they acknowledge the demands of obligation. The “ought” is anterior to the “advantage.” “The true doctrine,” as it is well said, “is, that virtue and vice are distinct and opposite, and that when we know any act to be right, we are bound—aside from all considerations of self-interest—to perform it.”

It is true, we believe, that upon the whole, and in the end, honesty is the best policy—the right is the most advantageous.

But this belief is principally founded upon revelation. To human observation, some of the wicked always "flourish like a green bay tree," while the righteous often go "mourning all their days;" and neither consciousness nor reason affirms a future retribution with sufficient distinctness to make all men believe it. But obligation is felt by all, independent of revelation—by those who discard it, and by those to whom it is not known; while they who reject the Bible, who disbelieve in future retribution, and who reason that they can escape present punishment, still feel obligated to do what they think is not for their interest. The thief feels under a moral obligation not to steal, while he thus may and does think it for his advantage to practice felony.

But notwithstanding virtue and ultimate self-interest may lie in the same direction, yet consciousness if properly interrogated affirms, not only that they are not identical, but that there is something in the obligations of morality far higher and nobler than the mercenary considerations of selfishness. The world over, undisguised selfishness is a by-word and a reproach. To defend himself from such a charge, Demosthenes was spurred on to make the boldest and most successful flight of oratory that perhaps ever came from uninspired lips. Everywhere the man who is suspected of acting from no higher motives than personal interest is regarded as lacking some of the better characteristics not only of humanity but of morality. Moral obligation, on the other hand, is always associated with philanthropy, disinterestedness, self-devotion; and is universally considered as inciting to the highest and noblest characteristics to which man can attain.

Calvinistic writers have usually admitted that the doctrines of a necessitated will and of moral accountability are irreconcilable. And yet they strenuously contend for both, and thus virtually plead guilty to the charge of inconsistency. They frankly and boldly represent their system as demanding equal and cordial assent to what they confess to be incompatible if not absolutely antagonistic principles. Dr. Alexander, however, disclaims all such admissions. He distinctly declares, and in connection with these very subjects, "It is certain that

one truth cannot be in opposition to any other truth." * * "As our understanding is given us to enable us to apprehend truth, no proposition clearly perceived to be true, whether intuitively or by ratiocination, can possibly be opposed to any other truth."

We hail this disclaimer with much pleasure. It is precise and positive—there can be no mistake about it. The fundamental unity of truth is fully recognized, and antagonisms in theology are therefore to be regarded just as inadmissible as in geology or jurisprudence. The "understanding" that clearly perceives necessity and freedom to be incompatible with each other is consequently relieved from all demands to attempt to frame them into the same creed. It is true that Dr. Alexander thinks there is no such incompatibility; but if it comes to appear that there is, he is prepared to discard the one or the other. This is no unimportant advance. Intuition, too, as a source of evidence and a tribunal of appeal, is placed along side of ratiocination. Consciousness is to be allowed a voice as well as metaphysics. Discarding consciousness, and confounding emotion with volition, Edwards wrote his famous and formidable treatise against the freedom of the will. Admitting its testimony, the Jenkyns, HARRISES, TAPPANS and MAHANS of the present generation have arrived at quite different conclusions—and such we believe to be the tendency everywhere.

Throughout the work, consciousness is not only regarded as equal authority with reason, but as the ultimate and decisive tribunal of appeal in matters pertaining to moral action. Reason is less authoritative, and if appearing to be antagonistic to it, must even yield to its decision. In combatting the utilitarian or self-interest theory of PALEY, it is said: "It cannot be decided by reasoning. The appeal must be made to the consciousness of every man." On the question of human ability the supremacy of consciousness is no less clearly and unequivocally affirmed. Man's moral freedom, as declared by consciousness, is at the same time strongly asserted. The Dr. says: "In answer to all arguments brought to prove that man is not a free moral agent, we appeal to the consciousness of every rational being. No arguments, however plausible, are of any

force against intuitive first principles. Whether we can or cannot answer arguments against liberty, we know that we are free." Stronger affirmations of moral freedom are seldom made by those who are, or perhaps some would have us say *were*, thought to be stigmatized by being termed "freewillers." But Dr. Alexander is still more positive, if possible. He says again: "We lay it down as a first principle—from which we can no more depart than from the consciousness of existence—that MAN IS FREE; and therefore stand ready to embrace whatever is fairly included in the definition of freedom."

Such a theory, or rather such a method of constructing theory of human ability we are ready most heartily to accept. If that leads us to Calvinism, we shall not hesitate right earnestly and lovingly to proceed thither. But if it leads otherwise, Dr. Alexander and his adherents are to be supposed no less ready to accept the conclusion. And yet, from this point he appears to us to be strangely inconsistent with himself. He proceeds so to limit and qualify the freedom which he thus heartily grants, as to render it a nullity except in name. He holds up a most attractive appearance of brightness, and forthwith proceeds to show that it is only a will-o'-the-wisp.

He says truly, in relation to freedom, "All that is wanted is to make man the master of his own actions"—no one claims more, but we must beg leave to demur when he adds, "and this is completely effected by giving him the power to will and act in accordance with his own inclinations." The term "inclinations" is very vague and indefinite, and appears to be used as almost equally applicable to disposition, desire, motives or even intentions or volitions. But give it its widest or narrowest possible significance, and yet it is not true that man has the power always to act according to his inclinations. Therefore "the power to will *and act* in accordance with his own inclinations" is essential to freedom, man certainly is not always free. In another place the definition is varied so as to affirm that "that liberty which is essential to moral agency can be nothing else than the liberty of doing what we will, to the extent of our power." But the limitation aids the matter not one jot; for it is obviously implied that where there is a

power of "doing," there can be no responsibility. If the intending murderer finds it out of his power to slay his victim, he is therefore entirely innocent, in spite of the persisting intention—a sentiment which even Dr. Alexander will not directly endorse. Accountability or freedom obviously and confessedly cannot therefore be predicated of the liberty or power—for, however improperly, these terms are manifestly used interchangeably—"of doing what we will," even when qualified by adding "to the extent of our power."

But liberty necessarily implies the possibility or power of acting differently. But if it consists in doing "what we will," then the alternative is to do what we will not. This, however, is involuntary and irresponsible action—has no freedom in it whatever. Hence, according to the Princeton professor, liberty consists simply in doing what we cannot help doing without transcending the limits of accountability; for, in other words, if we do anything at all it must be "as we will," or else it is an action for which we are not accountable. This seems to us to be a very roundabout way of arriving at the conclusion that we are nearly but not quite as free as is water to run down hill; for water always can run down an actual declivity, while we frequently cannot do as we will, and never can accountably do any otherwise, more than water can run up hill.

Motives, desires and inclinations are also represented as "governing" the will. Man is said to be "always governed by some reasons or motives." If by this it is meant simply that man never acts without motives then we can subscribe to it; for we can no more will except in connection with motives of some sort, than a bird can fly without an atmosphere in which to fly. But if this be all, the term govern is used in a very extraordinary and illegitimate sense. We never think of saying that the flying of the bird is governed by the atmosphere, nor that the power of flying inheres in the atmosphere instead of in the capacities of the bird. To govern is to control; if therefore motives govern us, are we not as irresponsible, as really devoid of freedom, as if governed or controlled by some other being? We can perceive no difference. It is

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 true that Dr. Alexander thinks we are responsible for our motives more even "than for anything else." But the matter may easily be decided by asking the simple question why we are responsible for them. Will any one affirm that we are responsible for what we cannot control? If they control us, we cannot control them—we cannot be responsible for them. If we control them, they cannot "govern" us. Nothing is plainer than this.

Our author himself seems to be half suspicious that his "reasoning" on these points is not entirely reliable—that its conclusions are not altogether compatible with his strong convictions of moral freedom. Hence he says: "If, in attempting to explain what is essential to free agency, we should fall into any mistake, or conclude that something does not belong to it which does, let it not be said that we deny the freedom of man." He says that many "mystify" plain subjects by "involving" them in metaphysical controversy—may it not be that his work is not entirely free from the same fault? He discards or degrades the old tribunal, but still clings to a portion of its decisions.

One of the difficulties seems to be that volition is assigned the wrong place in the order of mental characteristics—freedom is not predicated of the proper mental process. That is called will which is not will, that is affirmed to be freedom which is not freedom. Or rather, perhaps, when the will has chosen to resign itself to certain influences—themselves as sure to produce certain results as cause is to produce effect—then those results are regarded as the direct instead of the indirect result of volition. A person wills to put his finger in the fire. He therefore wills to resign himself to an influence or influences which will certainly cause his finger to be burned. But does the certainty of the relation between putting the finger in the fire and the inevitable consequence of its being burned, at all attach itself to the will which chose to put the finger in the fire? Certainly not. It might just as well have chosen to keep the finger out of the fire.

And yet upon precisely this fallacy, does Dr. Alexander, as well as the ordinary supporters of the doctrine of a necessitated

will, proceed. He says: "The real question in dispute in relation to the will is, whether all things external and internal being the same to any voluntary agent, the volitions will be the same. That is, whether a man in the same state of mind and under the influence of the same desires and motives, in kind and degree, will not always act in the same way." Remarking that volition usually if not always constitutes one of the elements of the "state of mind," we do not hesitate to affirm that if *it*, and all the other circumstances are the same, then the consequent action will also be the same. But what of that? Most if not all of those desires, motives, and the like, which go to constitute the state of mind are the results of a wrong use of volition, *and might have been avoided*.

With our author, when proving man's responsibility for his belief, we say: "We are responsible for suffering ourselves to be brought into such a state." And why? Simply, clearly, and only, because it was caused by wrong volitions—it might have been averted. He says, "we may turn away from the evidence which would have produced a conviction of the truth"—may we not also turn to the evidences which will tend to produce a similar conviction? and is it not just as true that we may turn away from those desires, inclinations, or motives which would result in a given action, and to others which will result quite otherwise? If in any given case we did not, and yet might have done it, then precisely upon that point, and not upon the subsequent action, hinges our freedom—that and not its necessary results is the operation of a free will.

Take an illustration. Suppose the extreme case of a man in whom, by habit and indulgence, the appetite for intoxication drink has reached its utmost limit. He knows the degrading, fatal character of drunkenness, and perhaps at last resolves and strives to reform. Grant now, all that can possibly be claimed, and what we think seldom exists in fact, that habit and appetite are absolutely and overwhelmingly too strong to be overcome by any power or appliances which the man can command. His continuance in his career, as far as the present alone is concerned, is in such a case simply a matter of necessity, not at all of volition—it may even be

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against his will. Or, suppose a man goes to sleep on the railroad track; and, getting asleep, the cars being set in motion, and the engineer not perceiving him, he is killed. Now so far as the immediate result is concerned it is produced by no choice, no volition—it was, under the circumstances, an inevitable and unavoidable necessity. Will and volition have therefore nothing at all to do directly with the matter. Their province lay back of the immediate result—in preventing or obviating those more or less remote causes which induced it.

Perhaps much of the perplexity that has existed concerning acts performed under such circumstances, arises from the complexity of the incentives to them. As has just been seen, some of these, though originally induced by will, are now beyond its control, and are therefore involuntary—are not the direct product of volition, but of necessity. But seldom if ever are they all involuntary. The will—volition—either acts in opposition and retards or lessens the action, or in harmony and hastens or increases it. The drunkard, when under the strongest possible influence of habit and appetite, may and often does war a warfare of will against them; and even though he do not wholly conquer, yet he conquers in part—the effects are not so disastrous as if will were unresisting. Many can say with an apostle, “To will is present, but how to perform that which is good, I find not.” Others will in conformity with previously induced desires, inclinations or motives, and thus increase their force.

In either case, there is immediate responsibility—the one way or the other—for just so much, and only so much, of the incentives as were the present product or manifestation of will—were voluntary. In addition, there is a mediate or remote responsibility for just so much of what are now involuntary incentives—call them habits, appetites, inclinations, motives, or what you will—as were originally induced by will, *and for no more*. One is in many cases responsible for erroneous sentiments, and for consequent and so far as the time of action is concerned necessarily erroneous practice, because he willed to remain ignorant—he turned his mind away from the evidence which would have produced a conviction of the truth. Under

all ordinary circumstances, as the Dr. justly affirms, men feel responsible for what he variously terms inclination, desires and motives. But we affirm that it is only because there is a consciousness that they were induced by volition. The man afflicted with incurable disease as the result of vice feels responsible for it. But convince him fully that it is hereditary, and though he may truly declare that his progenitors were at fault, he will take no blame whatever to himself. *Man feels guilt results*

Hence if that mental process which precedes actions induced as the necessary or invariable result of something else than voluntary choice, is to be called will or volition—which seems to us somewhat questionable—it certainly does not and cannot prove that the action of the will, that volition, is always necessitated. Such reasoning is not so unlike that which might conclude because a man was in chains that he never enjoyed liberty. Trace any strong habit, inclination or motive back in our experience, and it will be found to be variable—originally it was very much weaker—it may now be weaker than it once was—it may become weaker still. All this time, so far as there is any inherent force or power in the motive it has remained the same. Why does it appear so variable? Clearly because something—call it what you will—outside of and foreign to itself has changed. Motive, desire, inclination, therefore, do not “govern”—something back of themselves govern them—and we call it will.

It may be said that the difficulty is not relieved—that remote acts are just as much matters of necessity as immediate ones. On this point, we too appeal to the consciousness of mankind. An individual is free to discharge a gun, but the moment he has discharged one pointed at the breast of another person, there is no farther freedom at all as to whether it shall take effect. Freedom is predicable of the first—not at all of the second action. The person who brings up his children in the way they should not go, is free in doing so; but when he has done it, no willing or doing of his can prevent the mischief. So a man is ordinarily free to commence or not commence a habit of drinking intoxicating liquors, but when habit becomes fixed and appetite strong, he is not so free to refrain as at the first. The common language is that *Will is not of itself. shot. clu brought to mind*

such a man has become "enslaved." He is not so free as he was, the limits of his liberty have thus been circumscribed by the free use of that very liberty itself—there has been a moral suicide.

But leaving the field of metaphysics, let the question be tested by what is so emphatically declared to be the higher tribunal of consciousness. As Dr. Alexander well observes, the subject "has been involved in perplexity" by "metaphysical controversies"—by which alone we think it can never be settled. Had he, too, wholly, as he has in great part, avoided such a method of attempting to settle the question, no doubt his readers if not himself would have been spared not a little "perplexity." So long and so far as he trusts to what he tells us is the best, if it be not in fact the only decisive tribunal, we can and do most heartily go with him. When he leaves it, it is at such a point and under such circumstances, as almost to leave the impression that he feared to follow it to its ultimate conclusion—lest it should trench upon a favorite and long cherished theory. At least, it is a manifest sewing of a new piece upon an old garment, or perhaps more truly is a new garment eked out with the remnants of the old.

Man then is free—this is granted beyond dispute. But consciousness asserts that he is not free to do everything. Freedom is girt about with physical law. He cannot annihilate the world, or suspend the action of gravitation. Consciousness also asserts that his liberty is environed with moral law. He cannot sin with impunity—cannot practice vice and enjoy the rewards of virtue. He finds, too, that transgression diminishes the area of his freedom. If he breaks his leg, his physical freedom is thereby more or less circumscribed. If he indulges in vicious habits, his moral liberty is lessened in consequence—he cannot resist temptation as he could before; and if he overcomes the outward temptation, he finds a more or less powerful enemy within, which restricts him from such action abroad as otherwise he might have put forth. As he violates physical or moral law, or both, he finds the area of freedom continually lessening, though it may be doubted if it is ever all thus forfeited in life.

For anything beyond the natural bounds of his physical and moral freedom, he does not feel at all responsible. Suppose, too, that finding his natural freedom restricted, he also perceives that it was caused by another. In such a case, he also feels no blameworthiness. But for so much as he himself circumscribes it, he does feel responsible—because he perceives that it was his own fault. He therefore feels responsible for those inclinations, desires, habits, motives, and the like, which occupy the place of a part of his original freedom; and which at least approximate to necessitating action, where, if he had not violated his freedom, there would have been no necessity whatever. Every man's consciousness feels responsible for them as the results of a perverted freedom. He knows he might—not “under other circumstances”—but under the same *original* circumstances have acted differently. Reason, and perplex ourselves with metaphysics as we will, consciousness will not budge one iota from this definite declaration—*he might have acted differently*. And furthermore, if no entire or co-operating power, first or last, is admitted, then it must follow that the first act as well as the last could not have been different “under the circumstances”; and so the “circumstances,” and not the man, are after all the responsible source of virtue or guilt.

It is but just to add, that though Dr. Alexander contends that motives govern volition; yet in other connections he virtually admits that will, by turning the mind away from or to evidences which produce conviction, really determines the character and force of motives. And in like manner we believe—not with Archbishop King that will originates motives—but with ourselves at least that to the full extent of human accountability, it can, first or last, turn the attention of the mind to one or another class of motives, and by causing it to dwell upon them, can make them become to it the greater, more powerful and “governing” motives.

But time and space lay an injunction upon our pen.

CRITICAL NOTICES.

PASTORAL THEOLOGY ; Or the Theory of the Evangelical Ministry.
By A. Vinet. Translated and Edited, By T. H. Skinner, D.D. &c.
New York : Harper and Brothers. 1 vol. large 12mo. pp. 387.

M. Vinet has been called the Chalmers of Switzerland ; but, as it seems to us, without sufficient grounds. It may be, and very likely is, that he more nearly resembles the great Scotchman than any other divine in Switzerland. It may be, too, that he is to his country much what and as Chalmers was to his—we think he is. But here the resemblance ceases. Vinet seems to us to be inherently the stronger, and to possess better balanced powers, but Chalmers was much the more brilliant and immediately effective. Chalmers was a thundering cataract, rushing down from a craggy height with tremendous, resistless power—Vinet is the larger stream proceeding onward with a more measured and quiet progress. Vinet has a constant, glowing, melting heat, intense but steady—Chalmers has less actual intensity, with far more sparkling, corruscating, brilliant earnestness. Both delight—but the one excites the pleasure of astonishment and wonder, the other that of orderly munificence. Posterity will appreciate the full worth and force of Vinet—they are safely lodged in the legacies of his pen. But in after times men will inquire after the wonderful popularity and efficiency of Chalmers—they were largely inseparable from the manner and method of the man, as he stormed in Edinburg and thundered in London.

The work of M. Vinet which is before us, fills a vacant and immensely important place in practical theology. We have had sermons and essays on a call to the ministry, and concerning the duties and responsibilities of the clerical office. We have also Pastor's Manuals, Preacher's Manuals, and Pulpit Cyclopedias. But we have never had anything which combined in a single and homogeneous treatise, the inner and outward, the public and private, the social, domestic, and pastoral life of the ministry. No one, who has had experience in pastoral life, but has deeply felt the need of such a work—has felt that one of the most seriously important phases of ministerial training and culture has been most sadly and unaccountably overlooked. Vinet's work meets precisely this want, and meets it well—it may safely be said admirably. It is indeed a wonder that the first systematic treatise upon such a subject should be so full, so complete, and with so little that can be deemed exceptionable. It has an introduction, treating of various aspects of the ministry, and then pro-

ceeds to consider the individual, social, domestic and pastoral life of the minister. Under this last head, he treats of worship, preaching, catechising, and the care of souls, generally and individually—with a chapter added by the translator on the care of souls in times of special declension and special interest in religion. The book closes with a discussion concerning the administrative life of a minister, embracing, discipline, conduct toward different religious parties, relations of ecclesiastics among themselves, and the pastor in his relations to the authorities. The appendix also contains several additional items.

Vinet's deep piety and thoroughly evangelical views are too well known to need endorsement; as is also the ability and trustworthiness of the translator. No minister, whether pastor or evangelist, ought to be without the work. There are few books from which he would derive more substantial practical advantage.

We trust that we shall soon have a translation of Vinet's *Homiletics* and of his *Discours sur quelques Sujets Religieux*; and since we have a translated American edition of the *Pensees* of Pascal, it would be a fine accompaniment to have also Vinet's *Etudes sur Blaise Pascal*.

THE REVELATION OF ST. JOHN; Expounded for those who search the Scriptures. By E. W. Hengstenberg, Doctor and Professor of Theology in Berlin. Translated by Rev. Patrick Fairbairn. 2 vols. 8vo. New York: Robert Carter and Brothers. 1853.

The author of this work brings to his task varied learning, an extensive and thorough acquaintance with the labors of others in the same field, a close, rigid criticism, and a deep sympathy with the sacred volume. He has entered on a difficult task, as the conflicting views of eminent commentators, and the acknowledged perplexities which have frightened others equally eminent from undertaking it, sufficiently attest. Some of his prominent conclusions are novel, but that is not their chief merit. He does not regard the Apocalypse as developing a succession of events in regular, chronological order; but makes his analysis present several distinct groups of symbols, each of which has its independent significance and lessons. He makes the "Beast" signify what is usually called in the volumes the "world-power," in opposition to the ecclesiastical or spiritual power; and the "thousand years' reign" denotes the supremacy, during that length of time, of the religious element in one of the great kingdoms of central Europe. The work has no German mysticism and no German neology—in-
stead, it is the product of an eminent biblical scholar and critic, who has expended the very highest of his labors on what he has regarded

as one of the highest and most important of his tasks. We hope to be able to review it with more care and at length hereafter.

A TREATISE ON BIBLICAL CRITICISM; Exhibiting a Systematic View of that Science. By Samuel Davidson, D. D. of the university of Halle, and LL. D. 2 Vols. small 8vo. Boston : Gould and Lincoln. 1853.

These goodly volumes offer a luxury to the eye, but a much richer one to the understanding and heart of the theologian. They are no ordinary ephemeral production. They embody the latest results of a long and diligent study of the sacred text itself, and of whatever in philology and history serves to throw light upon it. They who have never approached the Bible in the spirit of an earnest and patient scholarship, would perhaps at first be repelled by the close discussions through which the author offers to conduct them ; but if they will once sit down resolved to master the task, they will not fail to find it full of instruction and profit. The loose declamatory assertions of modern skepticism, respecting the obscurity in which the origin of the Bible is involved, respecting the extreme doubtfulness of the point whether we have the real Bible which was in circulation in the second century, would be speedily silenced by an earnest study of this work. Skeptics will be not very likely to read it ; but we hope many Christians and Christian ministers will study it, and so grow less timid in their defence of the Bible as the word of God, and its teachings as the rational religion of the nineteenth century. Skepticism deserves no honor for her motives ; but her blasphemies have quickened the heart and lit the eye of research to find weapons for her overthrow. They who will pass to the temple of scripture interpretation, through this vestibule of criticism, shall be helped to offer a purer worship, shall hear dearer responses and return with better tidings to those who wait their coming.

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THE METHOD OF THE DIVINE GOVERNMENT, Physical and Moral. By Rev. James M'Cosh. New York : Robert Carter & Brothers. 1852.

This is a book whose appearance was at first hailed with interest, but whose value has more and more discovered itself by time. The author appears as such before the public almost entirely unheralded, but there is little danger even in this age of superficial reading, that such a work would fall from the press into obscurity. It excited attention in England, and it is steadily increasing its circulation here. The author brings to his aid an extensive reading and observation, a high mental culture, superadded to large native vigor of mind. He

grapples with the problems presented to him in nature and in mental and moral sciences, as one who modestly recognizes their greatness and difficulty, and yet as one who refuses to shrink from any task which offers itself to his hands in the prosecution of his legitimate work. The universe gathers new grandeur under the light which his reasonings shed upon it; and the human soul reveals the loftiness of its capacities and the fearfulness of its depravity with a fresh clearness. And what is specially pleasant, is the pervading influence of a devout recognition of God. He dares not allow us to forget the Lawgiver in our admiration of the law; nor to feel that we have wasted the end of our inquiry when we have looked within the temple of philosophy. He makes the volume a sort of telescope through which the reader's eye is aided to reach Jehovah; a guide to direct the intellect and heart to his feet for worship. He reminds one somewhat of Harris, in the broad sweep of his thought and the comprehensiveness of his principles. Though his imagination is less aspiring, and his diction less flowing, yet his style is not the less suited to the themes which he discusses. That every sentiment in the book should meet a ready endorsement, is not to be expected of every reader; but we pity the man who can rise up from its perusal without feeling stronger for a Christian work. To ministers especially does the work commend itself, with many promises of good, which our own experience enables us fully to endorse.

THE PREACHER AND THE KING; Or Bourdaloue in the Court of Louis XIV. Being an account of the Pulpit Eloquence of that distinguished era. Translated from the French of L. Bungener. With an Introduction, by the Rev. George Potts, D. D. Boston: Gould and Lincoln.

In the seventeenth century, France could justly boast of her eminent preachers. It is not so now—and even then they were mostly Catholics. But in those characteristics which win popularity, and in many of those which tend to real Christian efficiency, they have seldom been surpassed. Bourdaloue, Bousset, Fenelon, Maury, Fleury, Arnauld, Claude, are names which the world will be slow to forget—in spite of the facts that France had rather remember a great courtier than a great preacher, and that Anglo-Saxondom is incredulous that any good preaching can come out of *la belle*, Catholic France.

The work before us, by means of a slight thread of fiction, very forcibly exhibits the characteristics and sentiments of these men and others, as preachers and as pulpit orators. The genial radiance of

the imagination is thrown over the hearty and serious discussion of the subject of preaching. The central character is Bourdaloue, who as court preacher is about to address the morally infamous Louis XI and his hypocritical, servile courtiers. The agitations of the great preacher, in view of his position and responsibilities—on the one hand as a virtual courtier and on the other as a servant of the King of kings—are depicted with great clearness and force. The peculiarities of the man, and the elements of his pulpit power are seized hold upon and exhibited in such a way as to evince that the author is a close and thorough student, and at the same time a keen and sagacious observer of human nature.

With scarcely less distinctness and accuracy, the characteristics and powers of Boussuet, Fenelon, the protestant Claude, and others, are brought out in bold and striking relief. We seem to see them, to hear them, to know them—almost as well and as fully as if we had not only been their contemporaries but their confidants. As already intimated, the main design of the book obviously is, to make the sentiments, position and powers of these wonderful and wonderfully efficient preachers illustrate the subject of preaching. The object is one of no little importance, and which just now is eliciting not a little interest. The manner of attaining it is novel, but it must be confessed deeply interesting, and we cannot but think will be highly useful. The author, though hitherto unheard of in this country, is manifestly a man of culture, of power and of originality. It is almost a strange, not a providential conjuncture that such a work as Vinet's on preachers and this on preaching—so unlike and yet so similar, so new and still so complete and satisfactory—should appear almost at the same moment.

It may be a question whether the author was justified in representing Bourdaloue's sermon as such a thorough triumph of fidelity, while history presents the stern fact that the peroration was deformed by shameful adulation of the king. The question simply is, whether, in such a work, where license is allowed, a humiliating fact should be carried into the narrative, or whether the noble lesson of fidelity, as it should have been, ought the rather to be presented.

INTERVIEWS: Memorable and Useful; From Diary and Memory Reproduced. By Samuel Hanson Cox, D.D. New York: Harper and Brothers.

A certain American divine once was very officious in ridiculing the title of D.D. as "*two lunar fardels*" attached to one's name—that man now writes his name "Samuel Hanson Cox, D.D." His "Interviews"

are with Dr. Chalmers, Dr. Emmons, John Quincy Adams, two pseudo-apostles, and a fashionable lady at Calais, France, and are as bold a piece of egotism as ever found its way into type. It is one continued, homogeneous, thorough Cox-ism—this is its alpha, iota and omega. And yet we must confess that it is interesting, it will make a sensation, and as one of the elements which by combination with others and opposites make up the sum of social and religious influences, will no doubt be “useful.”

The following is his representation of Chalmers’ Scotch accent. It is a quotation from one of his prayers.

“O Lard, a gude and a blassed thang at uz, to luvè and sarve tha ; and a bettir (bitter) thang ut az, to san aganst tha. O Lard, may ol th’ Kraschun grasses ba in us and grow, partakoolyrlly the grass of faith.” * * “May our luvè for tha, our Master and Lard, be true and pramative ; may it ba like that of apowstles and the Kraschuns of the martyr ages ; may wa sarve tha bekous wa luvè tha, and luvè tha bekous wa delight to do tha honor.”

THE PRIVATE LIFE OF DANIEL WEBSTER. By Charles Lanman.
New York : Harper and Brothers. 1853.

The author of this volume was the private secretary of the great statesman for some length of time ; and so enjoyed favorable opportunities for studying his subject. It is to be regretted that he had not possessed a larger share of discrimination, or a less idolatrous regard ; so that he might either have selected and spoken with higher judiciousness, or colored his narratives less with the hues of his own feelings. He seems to be neither a perfect reflector nor a transparent medium ; and so does not offer a very clear image to the eye. He lacks several elements of a finished Boswell. His admiration of his hero was natural, but it is such as almost to necessitate the discovery of a wonder in every thing ; that he should employ the language of eulogy was to be expected, but rhapsodies are not the happiest style for what purports to be the simple record of a great man’s simplicity and geniality.

The following sentences will show the strength of the author’s veneration, and the looseness of statement which he indulges. Speaking of the accident which befel Mr. Webster in the Spring of 1852, when the two were thrown to the earth from the breaking of the carriage, he says :—“When I lifted him up, and saw blood clotted with dust, streaming down his dome-like forehead, I felt as if the very sky would fall and crush me to the earth.” p. 174.

“One of the most impressive scenes I ever witnessed, going to prove the matchless beauty of our religion, was to see him in full

view of the Capitol, the principal theatre of his exploits, upon his knees before the altar partaking of the sacrament of the Lord's Supper. That spectacle, and the grandeur of his death, are to me more eloquent than a thousand sermons from human lips." p. 179. "The distinct impression left upon my mind, however, was that if he were not a genuine Christian, the promises of the Bible were all a fable; and God knows that I would rather die than, for a moment, imagine such a state of things." p. 178.

"It would be impossible, as C. W. Marsh has said, for any one to listen half an hour to one of his dissertations on the Scriptures, and not believe in their inspiration, or *his*." p. 101.

"His last words were, '*I still live*;' and, coming from such lips, it seems to me they can not but fully convince the most hardened skeptic of the immortality of the soul." p. 181.

"He was the best friend I ever had, and as he taught me all I know, God grant that I may hereafter emulate his manifold virtues." p. 182.

Accepting that last statement as literally correct, the author is entitled to charitable consideration.

Still Mr. Lanman has furnished us with many incidents and pictures of Mr. Webster in his seclusion from the public eye, which have a touching and mournful interest. Many pleasant things are here detailed, at which one loves to look. They show the kindly sympathies, the generosity of heart, the native simplicity of taste, which shed a lustre over the highest talents, and whose memory is more fragrant and choice than any which reign as shadows around the creations of intellect.

THE COMPLETE WORKS OF SAMUEL TAYLOR COLERIDGE. With an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Prof. Shedd. In seven volumes. New York: Harper and Brothers.

If there is one person of distinction, who more than another needs to be known by any acquaintance with all his productions, that person is Coleridge. He was one of the most wonderful and comprehensive men of any age. There is scarcely a phase of literature in which he did not make astonishing proficiency, and there is hardly a department of letters where his influence was not, and is not, felt. And still he developed no system—as Prof. Shedd justly observes his philosophy "must be *gathered* from his writings rather than *quoted* from them." Without familiarity with the whole of his writings, one would fail of gaining an adequate idea of the man, his powers or his sentiments.

We are therefore glad that the enterprising Harpers have undertaken

to publish his complete works ; and especially under the superintendence of such an eminent, thorough, Christian scholar as Professor Shedd. Four of the seven volumes have already come to hand, containing the Aids to Reflection, Statesman's Manual, The Friend, Miscellaneous, Biographia Literaria, and Shakspeare and other Dramatists. The work is issued in a more than ordinarily elegant and durable library style. The enterprise is of so much importance, especially to the Christian public, that we shall very likely recur to it again.

GENESIS AND GEOLOGY : Or an Investigation into the Reconciliation of the modern doctrines of Geology with the declarations of Scripture. By Denis Crofton, B. A. With an Introduction by Edward Hitchcock, D.D. LL. D. &c. Boston : Phillips, Sampson and Company.

The relations of Geology and Revelation have assumed such a character that we hail with satisfaction any candid Christian attempt at illustrating their attitudes toward each other. With Dr. Hitchcock and others, the author of this work thinks that the absolute age of the earth is not defined in the Bible, that there may have been a long interval between the creation mentioned in the first verse of Genesis and the events of the six days, and that the term earth (Heb. *הָאָרֶץ*) does not in every instance apply to the whole of our planet. There are also some other peculiarities about his theory. It is a little work, vigorously written, and will do much good ; and will aid in the restrictions which for the last few years, and months even, science has been so powerfully drawing around the pretensions of scepticism. It was originally published in Kitto's Journal of Sacred Literature.

THE INSPIRATION OF THE SCRIPTURE. A Review of the Theories of the Rev. Dr. J. Pye Smith and the Rev. Dr. Dick, and other treatises. By Alexander Carson, LL. D. New York : Edward H. Fletcher. 1853.

This book is admirable for its doctrines, but no less so for its perspicuity and ability. You understand at once the author's positions. It has nothing in it impalpable, nothing confused. It has nothing a child cannot master ; is profound enough for the most profound. It presents the point upon which issue *must* be taken between those who maintain revealed religion and those who deny it. We wish it could be in the hands of every reader.

FEMALE PIETY : Or the Young Woman's Friend and Guide through life to Immortality. By John Angell James. New York : Robert Carter and Brothers. 1853.

This volume consists of a course of lectures delivered by the well known author to the young females of his congregation. They are

earnest, serious, and practical. The author has little sympathy the popular clamor for woman's rights, insisting that it is not a bro or more public theatre that woman wants, or that God has appo her. He would have her honor her grand mission in the variou cial relations ; regarding the work there as full of loftiness. He to young women as from the door of the next life,—making his p ness tender, mingling reproof and warning with his confessions of miration. The book is by no means uncalled for, nor will it be li to be unknown.

HISTORIC DOUBTS, Relative to Napoleon Bonaparte. New Y Robert Carter and Brothers. Boston : James Munroe and Comp

One of the articles in our last issue referred to Archbishop W ley's *Historic Doubts*, then out of print. Since then this ingenious effective hit at the sceptical criticism which endeavors to overthrow historic evidences of Christianity, has been republished by two o enterprising publishing houses. The edition of the Carters has *Historic Certainties* respecting the Early History of America, by other hand. A favorable opportunity is therefore afforded for m ters and others to procure this very valuable little work.

THE COURSE OF FAITH, or the practical believer delineated. By Angell James. New York : Robert Carter and Brothers. 18:

When Mr. James writes on any subject in the wide range of pi cal theology, he proves himself always a master. His treatise such topics are invaluable. He does not seek in this book to be found, though he is not wanting in critical insight. He aims at heart,—using the understanding only as a medium through whic may effectually reach it. They who look merely for a syste technical theology would now and then complain that he is *loos expression* ; but he is not delivering theological lectures. It is hi ject to show the inner life of the believer, and indicate the na forms of outgrowth. Like all his works, it aims at practical res and to read this book thoroughly is to do good, and become assur being better.

MEMOIR OF MRS. HARRIET NEWELL COOK. By Mrs. L. H. Sigour New York : Robert Carter and Brothers. 1853.

A chaste and simple biography of a most estimable woman. persons have acquired a more unsullied reputation as a graceful, tivated and high-toned writer than Mrs. S. Her soul flows out gracefully and winningly through the avenue of both poetry and p She does not want strength of thought or style ; but she seems to

conquering by the sweet force of beauty which disallows resistance. She has a subject worthy of her pen in this volume, and her work in its preparation is worthy of herself.

WHITE SLAVERY IN THE BARBARY STATES. By Charles Sumner. Boston: John P. Jewett and Company. 1853.

Those who know—and who does not?—the antecedents of Senator Sumner know full well that in his hands no topic fails of an adequate treatment. White Slavery was originally delivered as a lecture in various places, and depicts the woes and barbarities which conquered and captured Christians have suffered in the north of Africa. Many have listened to unwelcome truths from Mr. Sumner's lips, charmed by the eloquence and Christian spirit which inspired them. They will probably read this volume with more pleasure—the wrong depicted not being our own; unless the motto from the Roman poet should too forcibly suggest a similar one nearer home.

———"Mutatio nomine, de te

Fabula narratur."

WHEAT OR CHAFF? By the Rev. J. C. Ryle, B. A. New York: Robert Carter and Brothers. 1853.

This is a 16mo. vol. of 352 pp., containing six rather lengthy discourses or addresses, entitled,—“Wheat or Chaff?” “Watch,” “Prove all thing,” “Are you regenerate?” “How should a child be trained?” “Be not slothful, but followers.” For direct and earnest simplicity it has few equals, and somewhat reminds one of Baxter and South. He makes the reader feel almost as though the book-page were the soul-lit, eager, decisive countenance of a living speaker, fresh from a solemn talk with the skies. Intellect, conscience and heart are all besieged at once. It is not harsh or undignified, but the simple, majestic pleading of a soul intent on making a stupid world think and feel and act as becometh it. The mechanical execution of Messrs. Carter's publications is of a high order.

PICTORIAL HISTORY OF CHINA AND INDIA; Comprising a Description of those Countries and their Inhabitants. Edited by Robert Sears. Illustrated with two hundred engravings. New York: Published by Robert Sears. 1852.

This is another of those popular works issued by the enterprising editor and publisher, who has rendered himself so widely known by his labors in the various departments of literature. Of all the works which he has sent forth under similar auspices, this seems to us most intrinsically valuable. China and India, of which so little has been known till recently, are here presented in their various features; and

that they no longer appear like a *terra incognita*. Nearly every thing really valuable in the works which have appeared touching the countries referred to, is presented here in a condensed form. Definite views both of the country and the inhabitants, one can hardly fail to form from the study of this volume. It happily avoids both vague generality and tediousness of detail. The engravings are well executed, and the mechanical features of the work are such as to make it a most tasteful ornament for the parlor table. It forms a single octavo volume of about 600 pages.

THE REMARKABLE ADVENTURES OF CELEBRATED PERSONS ; Beautifully illustrated. New York : Published by Robert Sears. 1853.

We have never cared to look into that corner of newspapers which is appropriated to casualties, and have no very great love for "big stories." We are, however, not a little interested in great men and women—those who are really such—and they impart a sort of sanctity to every thing relating to them. We are pleased with this book much better than its title promised that we should be. The incidents selected seem mostly really characteristic of the persons; they are indices to the general life—daguerreotypes of the spirit. They make one feel well acquainted with the characters. The book is a sort of historical portrait gallery, a visit to which will make the past live again before the mental eye of the reader.

THE AMERICAN SLAVE CODE, in Theory and Practice : Its destructive features shown by its statutes, judicial decisions and illustrative facts. By William Goodell, author of the *Democracy of Christianity and History of Slavery and Anti-Slavery*. New York : American and Foreign Anti-Slavery Society, 48 Beekman Street. 1853.

This is a work of sterling merit. Its citations make it very valuable as a reference book. It is the best sequel to "Uncle Tom's Cabin" that can be written by any body but the author of "Uncle Tom." It supplies accurate knowledge. Its method is good and as indicated in the title page. An excellent book for republicans and ministers of the gospel.

THE LIVING AGE. This valuable weekly publication, consisting of selections from the best English and Continental periodicals, has just commenced a new series. It is therefore a good time to subscribe. It is not so heavy as the *Eclectic*, nor so light as *Harpers*. E. Littell and Company, Boston.

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BIBLICAL CRITICISM.*

BEFORE the invention of printing, the scriptures, like all other ancient writings, were preserved by means of transcribing. It was universally acknowledged that all Greek and Latin manuscripts had been greatly corrupted through the carelessness of transcribers, and in order to come at the true sense of the author, a variety of manuscripts must be collated and compared.

It was however strenuously maintained that no error could possibly stand in the sacred text of the Old Testament. The Christian fathers, ignorant of the Hebrew, supposed that every word and every letter of the inspired volume was guarded by supernatural agency, and that from every page of every manuscript glowed an unerring light, surpassing in brightness a thousand noon-day suns. O, the quietude, the bliss of ignorance! O, the perplexity—the distress of knowledge!

The Hebrew was at length studied, its different manuscripts were compared, but for a long time Christians scarcely dared to whisper the result of their investigations. In fact it was not till A. D. 1633 that the learned Morinus, of Paris, boldly impeached the Hebrew text, and he was followed by Bishop Walton, of London, the author of the Polyglot, A. D. 1658.

* A TREATISE ON BIBLICAL CRITICISM, Exhibiting a Systematic View of that Science. By Samuel Davidson, D. D. LL.D. In two Vols. Boston: Gould and Lincoln.

The door was now fairly open for a new era in Biblical science.

After this, Dr. Kennicott collected upwards of 600 MSS. including two or three of the Samaritan Pentateuch, from which he amended the sacred text, and published one volume of the Bible, A. D. 1776, and the second volume, A. D. 1780.

A few years after De Rosi, the Hebrew Professor at Padua, increased the number of MSS. to 1346, and from close examination found *several hundred thousand various readings*.

In Germany much attention has been paid to Biblical Criticism, but it is to be lamented that the subject has not unfrequently fallen into the hands of such as had but little sympathy for evangelical religion. In the English language apparatus for this branch of study has been very scarce.

The two excellent volumes of Dr. Davidson, placed at the head of our article, is the first work which has ever presented the subject of Biblical criticism in full systematic form to the American public. A book, entitled "Institutes of Biblical Criticism," by Gilbert Gerard, consisting merely of skeleton of lectures, and printed in Boston more than twenty years ago makes the nearest approach, of any hitherto published, to the work now before us. The volume however excited no attention, and soon passed out of mind. The principal works for this branch of study, hitherto available to the American student, in addition to the excellent work named, are Walton's Polyglot, Boothroyd's Hebrew Bible, with notes, and different readings of MSS., a little in Horne's Introduction to the Bible Lowth's Lectures on the sacred poetry of the Hebrews, A. Alexander on the Canon of the Old Testament, Stuart on the Old Testament Canon, Jones on the Canon of Scripture Bp. Marsh's Lectures on the Criticism and Interpretation of the Bible, Abp. Newcome's Historical View of Biblical Translations, Lewis' History of English Translations of the Bible, and Cotton's list of the editions of the Bible in English. But the apparatus, though so scanty, was far greater than has been appreciated. American Christians have not as yet awoke to a study of this vastly interesting and important science. We do therefore hail with joy the appearance of these two beautiful volumes, which present the whole system of Biblical

Criticism in a clear and comprehensive light, and issuing from one of the most respectable and enterprising publishing establishments in our land, which is certainly entitled to the gratitude of the American public, for the production of works of such solidity and worth.

This, having been a favorite branch of study with ourself for several years, we shall not make up an article of quotations from the work before us, but shall give the result of certain investigations of our own, placing them by the side of the discussions of our author.

However we may be affected by an annunciation of it, there is no evasion of the fact that several hundred thousand different readings have been discovered in the manuscripts that have been collected. But while this is enough to explode the notion that unerring wisdom so guided the hands of transcribers of the sacred oracles, that each word and letter in every manuscript are just as they were originally written by the inspired penmen, it need not in the least stagger the faith of him who is disposed to bring his common sense to bear upon the subject, and subject the Bible to no severer ordeal than that by which he tries other ancient books. We know that in printing a Bible a *b* may be mistaken for a *d*, or a *p* for a *q*, and vice versa; and similar mistakes might be made in writing it, whether in English or Hebrew. The results of much investigation has shown that many errors of such a character have been committed. But lest the young student of the scriptures should be too much alarmed at the very threshold of this investigation, we may assure him that the great mass of these different readings are as unessential as the letter *k* in public, or *u* in honor. *Severe Howard reading keen ed*

But how are we to account for these different readings? Are they such as transcribers would naturally be likely to make, and can we usually detect their occasion? We think all, who investigate the subject, must acknowledge that the errors are just such as a good judgment might expect to find in writings of such character. *But the mass are more so that k is or u is*

Let us now attend to the leading sources or occasions of these errors.

1. Letters of similar figure are often confounded.

ב and כ are frequently confounded, as in Psalms, 10: Some manuscripts have; "*with an owl of the desert,*" and ers read; "*like an owl,*" &c.

ב and מ are used interchangeably; 2 Kings, 20: 12, "*odak,*" but in Is. 39: 1, "*Marodak.*"

ך and ך as in Gen. 3: 17, "*for thy sake.*" Others { "*in thy work.*"

ך and ך Song, 4: 9, one letter makes the term *one* masculine, and the other makes the same word feminine. Quite essential.

ח and ח Gen. 14: 5, "*with them.*" Others have; *Ham.*"

ח and ך Is. 6: 11, some read; "*be desolated.*" Others "*be left.*"

ח and ח Is. 24: 5. Some; "*laws.*" Others; "*law.*"

ח and ך Ruth, 4: 20, "*Salmah.*" Verse 21, "*Salmon*

ח and ך 2 Sam. 5: 1, "*behold us.*" Corresponding sage in 1 Chron. 11: 1 reads; "*behold.*"

ך and ך Ps. 24: 4, "*his soul.*" Others; "*my soul.*" 59: 10, "*his mercy.*" Others; "*my mercy.*"

ך and ך Ps. 22: 27, "*before thee.*" Others; "*before a*

ב and ז Ezek. 47: 13, בּח for חז this.

ש and ש 1 Sam. 14: 32, "And the people *made* upon spoil," &c. Others; "and the people *flew* upon the spoil,"

Some of the above characters are so similar in form, nothing but a miracle would prevent an ordinary transcriber from occasionally mistaking one for the other.

2. Other errors occur from confounding letters of similar sound. In such cases it is probable the scribe wrote from dictation of another, or from memory.

According to the Massorites נֹכַח *not*, is put for נֹכַח to his times, and נֹכַח for נֹכַח twice. We notice the following examples:

Ex. 21 8, "who hath betrothed her *not.*" The English reads; "who hath betrothed her *to himself.*"

Lev. 11: 21, "which have *not* legs. Others read; "are legs."

1 Sam. 2: 3, "And actions are *not* weighed." Others; "And actions are weighed *by him*."

2 Sam. 16: 18, "I will *not* be." Others; "*his* I will be."

2 Kings, 8: 10, Elisha bids Hazael say; "Thou shalt *not* recover." Others have; "say *unto him* thou shalt recover."

Is. 9: 3, Thou hast multiplied the nation, and *not* increased the joy. Others have; "Thou hast multiplied the nation and increased the joy *to it*."

א and י are confounded as in the words דוֹאֵג and דִּיֹּיג 1 Samuel 22: 18.

י and ח are confounded as in the words זֶח and זֶח 1 Sam. 17: 34.

א and ה are interchanged in the words אַרְמִיִּם and חַרְמִיִּם 2 Chron. 22: 5, the *Syrians* smote Joram." In 2 Kings, 8: 28 it must be wrong.

3. Other errors occur from the transposition of letters or words, or by omission of words.

In Ezra, 2: 46, we have the name *Shamlai*, but in Neh. 7: 48 the same person is called *Shalmai*.

Instances of transposition and omission of letters, words, clauses and sentences occur in the oldest Hebrew MSS. They are, to a good extent, very accurately noted in Boothroyd's Hebrew Bible with various Readings, etc.

4. Transcribers sometimes made mistakes by relying too much upon their memory. Thus in Lev. 25: 36, אֵל is confounded with בָּל. 2 Kings, 1: 10 וידבר, "*and he spake* with ריאמר, "*and he said*."

5. Mistakes occur from a wrong division of words, as in Ps. 48: 15 על מוֹת "*unto death*," instead of עַלְמוֹת "*forever*."

These are the principle sources of errors which occur from accident. For a further examination of the subject we recommend the reader to the invaluable work of Dr. Davidson, Vol. I, beginning with page 64.

But if the scriptures are exposed to corruptions from transcribers, we have also the means of purifying the text from all that would impair its truthfulness. In common with others, ^{We can mean g trying th} Dr. Davidson enumerates the sources of Biblical criticism

under five heads. 1. Ancient versions. 2. Parallels or repeated passages. 3. Quotations. 4. Hebrew MSS. 5. Critical conjecture.

The ancient versions, which are of the most essential service in Biblical criticism, are the Samaritan Pentateuch, embracing the five books of Moses in the ancient Israelitish character used probably before the captivity ;* the Septuagint, the Greek version of the Old Testament, in use in the days of our Lord ; the versions of Aquila, Theodotian and Symmachus, made at a very early date after the Christian era ; the Targum translated into Chaldee, which language the Jews had learned in Babylon ; the Samaritan version of the Pentateuch, made probably not far from the time of our Saviour ; the Peshito or old Syriac version, made at a very early age of the church ; Arabic versions and the Latin versions, both made in the first ages of the Christian church.

None of these versions are perfect ; indeed all are more imperfect than the Hebrew.

Parallels, or repeated passages or propositions, abound in the Old Testament, and afford great help to the Biblical critic. What is obscure in history or doctrine in one place may be clear in another, and an uncommon word in one line of a poetical stanza, may be fully explained by one of more common use in the succeeding line. A good list of parallel passages for illustration, may be found in Dr. D.'s work, Vol. I. p. 29—297.

Quotations, from the Old Testament in the New agree with the Hebrew or Greek versions, or with both, with greater or less degrees of literality, and afford much help in discovering the true reading of the original. A good list of appeals of the New Testament to the Old will be found in Stuart's History and Defence of the Old Testament Canon, page 331—337.

The Hebrew MSS. are either synagogue rolls, including the five books of Moses, called the *תורה*, and always written

* Thirteen copies of this venerable volume have been found, three of which the writer saw in the Bodleian Library, Oxford, England, A. D. 1848.

without points, or private copies, usually written with points, and designed for ordinary use.

The rolls are written on parchment carefully prepared from the skins of clean animals, prepared by Jews, joined together by threads of the same material, with columns of equal length and breadth, and each one must contain not fewer than forty or more than sixty lines. These MSS. are reliable as instruments for Biblical criticism in proportion to their age and correctness. But few of any note are to be found in our country. Valuable collections of them may be inspected at the immense libraries of the universities of Great Britain, and of the continent. Dr. Davidson gives a particular description of many of the most valuable, and informs where a good number are now deposited.

It is a most interesting fact that MSS. have been found in India and China, as well as in almost all other of the remotest sections of the earth. Truly we may say in relation to the Old Testament: "Their line hath gone out into all the earth, and their words unto the end of the world."

*Mss
Mss
have &
in India*

Critical conjecture is the last source of criticism. No helps will enable the critic to dispense with his own judgment, but many occasions will occur where it will be necessary for him to determine the true reading from the nature of the case, after fully weighing all circumstances connected with it.

Now although none of these sources of criticism are perfect, yet in the spot where one garment is rent another is very likely to be whole. Or to give a better illustration; suppose our Bible a system of mathematics, and each verse a question, and that each version and 1346 MSS. as well as all other sources of criticism were separate keys; though numerous wrong answers might stand in these keys, still the cases where the same error would occupy the same place, in all these independent keys, must be rare indeed. Where *one*, where *many* would fail, others, a *few*, at least, would give the correct answer.

With these remarks before us, we shall proceed to notice some of those rules which should guide the critic in the application of these sources of criticism to the sacred text. And here allow us to suggest, that in our humble opinion, authors

on this as well as on all other subjects are too profuse of the rules and leave too little to the judgment of the student. In general, a good acquaintance with the Hebrew and its cognate languages, connected with a good judgment, and a spirit which enables one to throw himself into ready sympathy with the inspired penman, is far preferable to all the rules that have been or can be formed.

Still some rules are important, and we shall proceed to lay down a few of the most common and important principles chiefly for the purpose of showing the reader how the various sources of criticism are made to bear upon the diverse readings of the Hebrew text.

And here again allow us to state, that we do not intend to copy from the author before us, nor from any other, and though we must confess our obligation to Gerard whom we have used as a concordance to texts, yet in all cases, we have examined those texts for ourselves, in the ancient versions. For what we say of MSS. we of course shall have to rely upon the testimony of others.

We now proceed to give some rules, that the reader may see the method by which the apparatus of our criticism is applied for the purpose of purifying the sacred text.

1. When the weight of external and internal evidence concur in favor of a reading, there can be no doubt of its correctness.

2. When a reading is manifestly wrong, or palpably false no external can overbalance the internal evidence. Adam said; Gen. 3: 12. "The woman, whom thou gavest to be with me (חַוָּה) he gave to me" &c. So reads our Heb. Bible but common sense teaches that it should read; "she gave to me," &c. and this accords with the Samaritan and 24 MSS. The same error occurs in Gen. 20: 2—" (חַוָּה) he is my sister." We do not even need to be told that the Sam., 1 MSS. and all the versions read, "she is my sister," to give us to feel that we have full authority to correct the text.

A similar error is found in 2 Chron. 11: 18, "Rehoboam took (בֶּן) the son of Jerimoth to wife." It is scarcely needful we should read (בַּת) daughter, in 13 MSS. and in all the versions.

Of a similar character is the mistake which causes the discrepancy between 2 Kings 8 : 26, and 2 Chron. 22 : 2. The passage in Kings makes Ahaziah 22 years old, when he began to reign, whereas that in Chron. makes him 42, which cannot be correct, for his father who immediately preceded him was but 40 when he died (2 Chron. 21 : 20) and his son could not have been two years older than himself. Now no external evidence whatever would be sufficient to overbalance our common sense, which tells us that the passage in Chron. must be wrong. The Sep., Syr. and the Arab. read 22 instead of 42. But how did such a mistake occur? Probably by mistaking כ, 20, for מ, 40, when letters were used as numerals. The mistake was, however, probably made at a very early period when the Samaritan character was in use and the two letters then resembled each other, in amuch greater degree, in figure—כ 20 and מ 40. Does not an error like this, which would so naturally occur, confirm the opinion that the Hebrew scriptures were formerly written in the Samaritan character? Many more of the same kind of errors seem to corroborate the fact.

3. Readings are to be regarded as right which are supported by some of the most ancient MSS., and by some of the oldest versions. Ps. 16 : 10, "neither wilt thou suffer thy (חסידך) *saints* to see corruption." But in many ancient MSS., and in all the ancient versions and in *Kari*,* we have (חסידך) "thy Holy One." 1 Kings 1 : 18, "And *now* my lord the king knowest it not." 200 MSS. and all the ancient versions and editions read ; "And *thou* my lord &c." The mistake occurred by confounding כ with מ, letters of similar sound. Is. 27 : 2 "A vineyard of (חמר) *red wine*," but 45 MSS., the Sep. and Chal., have ; A vineyard (חמר) *beloved*," or choice.

4. Readings that agree with parallel passages and the sense are to be regarded as right, though supported by only a few ancient MSS. and versions.

**Kari*, read, and *Katib*, written, are placed off against marginal notes in Heb. Bibles by the *Masorites*, a class of learned Jews of the school of Tiberia, who completed the vowel system and revised the sacred text, probably about A. D. 600.

Ps. 22 : 16 (כַּאֲרִי) "*like a lion* my hands and my feet. As this gives no sense, 8 MSS. and the Sep. and Vulg. are quite sufficient to establish the reading (כַּאֲרִי) "*they pierce* my hands and my feet."

2 Chron. 4 : 19. "And Solomon made ——— the table &c." From the parallel passage in 1 Kings 7 : 48 it appears he made but *one table*, and we do not read of but one table : the shew-bread on any occasion.

5. Readings in the Pentateuch, supported by the Sam., ancient versions, parallel passages and the sense are right, though not found in any Heb. MS. now extant. Gen. 2 : 24. "And they shall be one flesh." But the Sam., the Sept., the Vulg. and Syr. have ; "And they *two* shall be one flesh," which accords with Matt. 19 : 5 ; Mark 10 : 8 ; 1 Cor. 6 : 17 and Eph. 5 : 31.

Ex. 6 : 20, "She bare him Aaron and Moses." The Sam. Sept., and Syr. adds ; "and *Miriam their sister*," which is undoubtedly the true reading.

In Ex. 22 : 8, the word שְׁלֵמָה, *garment*, occurs, and this form occurs 16 times in the Bible. The word שְׁמָלָה, *garment*, occurs 27 times. The latter agrees with the Sam. and is undoubtedly right.

6. The concurrence of the ancient versions, parallel passages and truth, in favor of a reading, *out* of the Pentateuch, shows its correctness, whether that reading be found in any MS. extant or not. Prov. 18 : 22, "He that findeth a wife findeth a good thing." But this is not always true. The Sept., Syr. Vulg. and Arab. read ; "He that findeth a good wife &c," and this accords with scripture and experience.

7. When names are spelled in different ways, in the absence of other aids, the reading should be preferred which is of the most frequent occurrence. Jehoram's youngest son is spelled three ways—*Ahaziah* 18 times, *Jehoi haz* 3 times, *Ahazih* 5 times. The first form is undoubtedly right.

8. Where parallel passages disagree in relation to numbers, in the absence of other aids, the circumstances connected with the case are to be considered. The smaller number is usually preferred to the larger, and the readings of Samuel or Kings

*Samuel
Kings
reliable
Chronicles*

are generally to be relied upon in preference to Chronicles. No books of the Old Testament require the application of the various sources of criticism, to purge them from errors which could not possibly be charged to the original writer, as the books of Chronicles. These books, which have ever been the most vulnerable to the rude assaults of German Neologists, do, it must be confessed, present numerous difficulties to the sincere student of the Bible. In numerous instances, historical matters are found to be greatly swollen above what they are, as standing in Samuel and Kings. When Joab, by order of David, numbered the military force of Israel, it is said in 2 Samuel 24: 9, there were 800,000 in Israel, and 500,000 in Judah; but 1 Chron. 21: 5 gives 1,100,000 in Israel and 470,000 in Judah. In 2 Sam. 24: 24, David is said to have paid Araunah 50 shekels of silver; in Chron. 21: 25, 600 shekels are said to have been given. The following disagreements also may be seen in the following parallel passages. 1 Kings 5: 16 we have the number 3,300; in 2 Chron. 2: 2 it is 3,600. In 1 Kings 15: 32, it is said "there was war between Asa and Baasha king of Israel *all their days*;" in 2 Chron. 14: 1 it is said "the land had rest ten years." In 1 Kings 7: 15, two pillars of brass are said to be 18 cubits in height; in 2 Chron. 3: 15, they are said to be 35 cubits.

In addition to these and other discrepancies there are statements of numbers which seem to wear an aspect of exaggeration. In 2 Chron. 28: 5, it is said "Pekah slew 120,000 men of Judah in one day, all valiant men." In 2 Chron. 13: 17 it is said that Abijah smote of the children of Israel 500,000 in one engagement. In 2 Chron. 14: 8 the army of Asa in which he went to fight against Zerah the Ethiopian is said to have been 300,000 men of Judah and 280,000 of Benjamin. In 1 Chron. 22: 14, David is represented as having collected for the use of the temple 100,000 talents of gold and 1,000,000 talents of silver, the whole of which according to the accredited reckoning would amount to 853 millions of pounds sterling, or about 4,265,000,000 dollars. Would a king of a country, from 150 to 200 miles in length and from 70 to 90 in breadth, have amassed such a sum as this?

In view of the above, and other similar errors, Prof. Stuart says; (O. Testament Canon p. 163—4 and 5) "We have seen that there are apparent contradictions between the Kings and Chronicles, and some apparent inaccuracies in the latter. We cannot refuse to acknowledge this; for we see with our eyes. It is simply a question of *fact*, not of theological opinion or theory," * * * * "That the *present* book of Chronicles is in a somewhat imperfect state, I must regard as true. Otherwise, how could Amaziah the youngest son of Jehoram be made two years older than his father? (2 Chron. 21: 5, 22: 2.) I am inclined to believe that some of the excessive numbers of men, and of the astonishing amount of treasures, have suffered in transcription, or from marginal *addenda*. Almost all the discrepancies between Kings and Chronicles, and almost all of the seeming excesses in statements, have respect to proper names or numbers. These are plainly the most liable of all things to error on the part of copyists." * * * * *

"I regard it as more probable, that the statements in Kings are in general the more accurate of the two, when there is a discrepancy between that work and the book of Chronicles. One good reason is that the book of Kings rarely develops an excess in point of numbers. Internal probability is therefore in its favor."

The learned author also admits that after all Keil, Dahler and Movers have said, "in defence of the books in question, there is still need of some other laborer in this field, who will do the work more thoroughly."

It is quite certain that no part of the Old Testament comes to us in so imperfect a state as the books of Chronicles. The mistakes are of such a character that we cannot refer them to an original author, who had common sense; and that the author of the works was equal in mental capacities to other Old Testament writers, we think the general features of the books abundantly show. We have no doubt but that the means for their entire purification are in existence, and when these means are brought forth to the light the text of the Chronicles will not only be made pure, but the means will be of such a nature as will shed luminous evidence of truthfulness upon the two

volumes. Where is the young man who can spend his time till he becomes grey in the large libraries of Europe, in consulting manuscripts of all the ancient versions, in connection with all other helps which those immense forests of literature afford, with the special view of accounting in a satisfactory manner for the errors in the two books of Chronicles, and of making out a correct copy in the Hebrew language? Such a work would not be so dry as the worldling imagines, and the soul of such a one would enjoy a luxuriant fare, unknown to all except to the Christian student, enthusiastically bent upon some noble enterprise.

In the meantime we may account for the mass of these errors in numbers in a very simple manner. In ancient times, as at present, letters were undoubtedly used to represent numbers. Now in Chronicles the number is often increased tenfold by the transcriber's writing an additional י which stands for 10 or 0. י, 3, and י, 7—י, 20, and י, 50—י, 3, and י, 6—י, 5, and י, 8, are used interchangeably. Now in MSS. hastily and carelessly written it is almost impossible to distinguish between these letters. The fact therefore that the great mass of the mistakes occur with these and similar letters so far from invalidating the sacred text, prove the general honesty of transcribers. They had no design to corrupt, as appears evident from the fact that their errors occur just where we should expect to find them, and are evident mistakes.

9. Some of the poetical parts of the Bible are alphabetical and acrostical, as the 25th, the 119th and 145th Psalms. Every chapter, except the last, in Lamentations is an acrostic. Now every little departure from this artistic character is naturally suggestive of error by the hand of a transcriber and of the importance of amendment. Mr. Davidson, however, thinks that in many of these compositions the authors did not intend to put upon themselves a constant restraint and "were less artificial than modern ideas would represent them to be." See Vol. 1: p. 428. We shall be obliged to content ourself by referring the reader to the remarks and arguments of our author beginning on the 388th page of the first volume. We are

*Mistake
prove
honest
transcribe*

not fully prepared to concur with our author, nor to dissent from him. The question seems to be one that is still open for debate.

10. In Poetry an obviously incorrect word should be corrected by its parallel in the other line. If a wrong word is used we may be about as certain of the fact as we are that a word in English rhyme is wrong when it does not rhyme with its mate. See Ps. 7 : 4 ? Literally rendered it reads—

“ If I have rewarded evil to one at peace with me,
And have delivered, צָלַתִּי, my causeless enemy,” etc.

Here the second line is in no sense parallel with the first, neither does it express the truth in relation to Davids' conduct. He did often deliver Saul, his causeless enemy, from numerous difficulties and dangers. To make good sense a verb like צָלַתִּי, to *afflict*, to *injure*, is required. The text would then read—

“ If I have rewarded evil to one at peace with me,
And have injured (even) my causeless enemy,” etc.

Houbigant contends that such is the reading of the Chal. and Sy.

Ps. 77: 2.—“ In the day of my trouble I sought the Lord ;
My sore ran in the night and ceased not,” etc.

Here there is no parallelism, but did the lines run thus, the parallel would be beautiful.

“ In the day of my trouble I sought the Lord,
In the night my hand was stretched out without ceasing,” etc.

This is the correct reading of our ordinary Hebrew text. For the *running sore*, with which the original has nothing to do, we are to thank the English translators. Numerous examples of this kind might be given, but we can do no more than simply draw the attention of the Biblical student to a subject that cannot fail to interest him the more he examines it.

The above rules we constructed for our own guides in the study of this subject some eight or nine years since. They are not essentially different from those of Dr. Davidson found in vol. 1, pages 386 and 7., which we will give verbatim.

"1. A reading found in all critical documents is commonly the right or original one.

"2. When the Masoretic text deviates from the other critical documents, and when these documents agree in their testimony quite independently of one another, the reading of the latter is preferable.

"3. If the documents disagree in testimony, the usual reading of the Masoretic text should be preferred, even though a majority of the Hebrew MSS. collated cannot be quoted in its favor.

"4. A reading found in the Masoretic text alone, or in the sources of evidence alone independently of the Masoretic text, is suspicious.

"5. If the MSS. of the original text disagree with one another, *number* does not give the greater weight, but other things, such as age, country, &c., aided by internal grounds.

"6. The more difficult reading is generally preferable to the easier one.

"7. A reading more consonant with the context, with the design and style of the writer, and with the parallelisms in prophetic and poetical books, is preferable.

"8. Every reading *apparently* false, vicious, absurd, containing a contradiction, is not on that account *actually* incorrect.

"9. It is possible that a reading which has no more than one or two witnesses in its favor, if it be intrinsically good, may be worthy of adoption.

"10. It is possible that in some places the true reading may be preserved in none of the sources. If there be strong reasons for thinking so, critical conjecture should be resorted to."

Mr. Davidson follows, as far as practicable, the same plan in discussing the sources of criticism by which the New Testament text is to be rectified and restored, as that observed in relation to the Old Testament.

The sources of errors committed by transcribers are about the same as those of the Old Testament. Letters of similar figure are confounded or transposed. Letters of similar sound are also confounded, as α for ϵ , ϵ for α , ϵ for η , ϵ for ι , ϵ for υ , η for ϵ , η for ι , η for \omicron , η for υ , ι for η , \omicron for ω , \omicron for ϵ ,

υ for η, υ for ο, ω for ο. Transcribers made mistakes, through failure of memory. Other mistakes are made through a failure of judgment on the part of the transcribers. See vol. 2, 3 4th and 5th pages. As our limits will by no means allow us to do justice to the subject, as far as the New Testament concerned, and our original object having been simply to show in the briefest and most comprehensible manner, how the scriptures have been corrupted, and the means we have for purifying them, we shall now pass on to make a few remarks which have been suggested by the investigation of the subject as far as we have gone.

1. Do not such facts as we have been pointing out militate against the *inspiration* of the Bible? It depends altogether upon what kind of inspiration we believe attaches itself to the Bible.

First—It must be evident to all, who have examined the subject, that an inspiration which renders it impossible for a single verbal error, the result of carelessness on the part of a transcriber, to stand in the sacred text, is no characteristic of the Bible. There is not a single copy of the scriptures extant including all versions both printed and in transcribed manuscripts, that is entirely free from verbal error.

Second—The autographs of the inspired writers have long since ceased to exist, and if either they or their perfect facsimiles are requisite to preserve the inspiration of the Bible it has evidently long since ceased to be an inspired volume. A perfect facsimile of a single book or chapter does not probably exist on earth. The perpetuation of such a one would imply a perpetual miracle to preserve the Bible, whereas we have every reason to believe that for its preservation by copyists, translators and printers, God has seen fit to leave this book to the same casualties to which other books are exposed.

Third—Neither can we think that the veritable words used by the inspired writers were the very words with which God inspired them, and that no other set of words would have done. Each writer of the Bible appears to have written in his own style, and generally to have made choice of his own words. The addresses of Jesus Christ, even the form of prayer by

gave his disciples, are recorded in different words by the evangelists. If the veritable words given to the inspired writers by the Almighty himself were essential to an inspired book, then it is evident this inspiration must all be lost in a translation. No matter how completely the words of the translation accord with the original and inspired words, they are not words of inspiration, since the choice of them was the result of mere learning and strict integrity, not of inspiration.

Now we confess we like an inspiration that is not restricted to a mere set of words, but is capable of being transferred from one language to another. We like an inspiration that is not easily affected by copyists, printers or translators, which even a few trifling errors cannot affect, while they do not change the general story or one important sentiment. We rejoice in an inspiration which our English Bible possesses as fully as the Hebrew, and of which the poor peasant as well as the most profound scholar can enjoy the benefits. Our English Bible contains some verbal errors, it is true, and the same may be said of every copy of the Hebrew Bible under heaven.

if it is inspired words: could not be changed by any one

Fourth—We cannot believe that perfect exactness in names and numbers, method of spelling words, and many other such things are essential to the idea of inspiration, in the sense in which we believe the Bible inspired. Who would suppose that the turning of a *p* upside down in a proper name, or the addition of a cipher where it was no part of the object of the inspired writer to give statistics,—only incidentally referring to them—who would suppose that such a mistake in the least invalidated the truthfulness of his Bible? We do not lose confidence in the productions of any uninspired writer because errors incidental to transcribing often occur.

Not in man = laws, as of the incidental inspiration

The Hindoo Shastres abound with trifling verbal errors. There is scarcely a page free from them. But though we have often made strictures upon them, yet we never denied their claim to inspiration, on the ground of these mere verbal errors, purely incidental to transcribing. Such strictures would have no weight with the Hindoo, as he would regard them so palpably unjust. His uniform reply to all objections to his sacred books on this flimsy ground would be—"Such slight discrepan-

cies are common to all ancient writings, and they do not change the general story." Neither is the general story of the Old Testament changed by these slight discrepancies. Christ, the great Hero of Moses and the Prophets, is never lost sight of. There is not a copy of the Bible, however corrupt, whether printed or in manuscript, from which one could not learn the whole sacred drama, from the first obscure hint given in the garden, till the grand consummation, in his appearance, which was the desire of all nations, and the author of eternal life.

Of course with error Fifth—But if there are verbal errors in the Bible, there is not any other ancient book, which according to its size contains so few. Who ever yet questioned the truthfulness of any ancient book simply on account of the different readings of MSS.? Indeed, it is not thought of as militating against the credibility of any other ancient book at all. If therefore care in the preservation of the purity of the text should be taken on this evidence, we have more evidence of the Bible's truth than we have of the truth of any other ancient book.

We conclude, therefore, that the Bible, in any language into which it has been translated, has all requisite features of inspiration. Though strict *verbal inspiration* must fail, yet it is clear that the *general story, its true sense and spirit* are of God and are inspiration. I am aware that many are strenuous in maintaining that the *sense and spirit* of a book are a perfect facsimile of its words, that we can only come at the former through the medium of the latter, and that the purity of the sense and spirit we draw from a work, are always in accordance and inseparably connected with the form of words used in it. However plausible this sentiment may at first sight appear, *it is not true*. All human language is imperfect. Much of it is founded upon false philosophy and false religion. The ancients called a certain species of insanity *lunacy*, because the patient was supposed to be affected by the moon. Certain juggling was called witchcraft, כַּשְׁפִּים, because the persons who profess to practice it were really supposed to be able to perform supernatural acts, in consequence of the practice of idolatrous ceremonies; whereas nothing like witchcraft, as it was supposed to be in ancient times, or as it is believed in by

many superstitious moderns, ever had an existence under the canopy of the heavens.

Now a large share of all human languages are built upon such false notions, and when God gave a revelation to men, he chose to give it through this imperfect medium in preference to inventing a new language for the special purpose. The latter course we can scarcely imagine to be feasible. *He is large write in.*

Words are exceedingly treacherous things; the same word may not have precisely the same force with any two individuals, or even with the same individual on different occasions. They are affected by the connection in which they stand, the manner that accompanies their reading, and by ten thousand other circumstances. There is a vast deal of difference between the dialects of a learned and an unlearned man; but let both have the same cause, and be interested in like degree, though you cannot imagine a greater disparity than will appear between the addresses, yet in some way or other they will usually manage to produce the same impression. *Word in me*

We have heard persons of the first intelligence say that they could learn the real state of England better by reading the comic papers than by perusing the gravest journals. If this be a fact, (and it undoubtedly is,) can we not believe it possible for the same sense and spirit, to be derived from the Bible, through numerous sets of words and forms of expressions, without the necessity of stereotyped formality? Indeed we can see no necessity for verbal inspiration. Such a characteristic we conceive could not fail to mar the Sacred Word, and render it impossible for any uninspired man to transfer that inspiration to another language, and the least mistake changing the form or the sound of a word would entirely destroy its title as an inspired book. *See pa*

We cannot but regard it as a great evidence that the Bible is of God, that it is so difficult to contaminate it in its grand features. The Septuagint was a very corrupt translation, yet it was used by our Lord and his disciples, and concerning this volume he could say; "Search the scriptures, for in them ye think ye have everlasting life, and they are they that testify of me." The Douay Bible, with all its errors we doubt not has

led thousands of souls to the Lamb of God that taketh away the sin of the world.

But if the Bible misleads in a single case, however unimportant, how can we trust any part of it, on any occasion? ask how can we trust the light which philosophers tell us is an imperfect medium of sight? On account of the refraction of the rays of light we do not see objects in the veritable places they occupy, and yet as light is the best and only medium of sight we have, it would scarcely be wise to refuse to trust it; and as the Bible is the only medium through which we can look into eternity it would not be wise to discard it if we find a better.

2. But the question may be further asked, are the means in existence for purging the text from all these trifling errors? The works of the Masorites, who flourished, according to some in the 6th century, but according to others at a much later period, performed a noble work for the purification of the Scriptures. Dr. Davidson supposes them to be a succession of learned Jews, from the commencement of the sixth down to perhaps the eleventh century. It was quite natural that God should have made choice of them to rectify their own scriptures by a comparison of different MSS., and to guard them against contamination in future. They wrote the immense work called the Masorah, which is of very great value to the Biblical critic. The numerous notes in the margins of our ordinary Hebrew Bibles are from the Masorites. These helps, with the others that have been named in the course of our discussion, are sufficient for purging the mass of errors from the Hebrew Bible. Nobly have these learned men fulfilled their mission. The subject, however, requires to be more studied than it has ever yet been.

We have no doubt but that the means are in existence, and we trust they will ere long come to light, for exterminating the last and most trifling error from the sacred pages. What could be a more desirable work for a Christian scholar to engage in? We need a set of Christian Masorites to complete this great work of purifying the original text of the Bible.

We live in an age characterized by its great diversity of

del.
the original

gifts. It is a peculiarity of Christianity, that the instrumentalities, by which religion is perpetuated and propagated, are not stereotyped according to the models of any individual age. New agencies are constantly arising, such as the exigencies of a new state of society demands. If it be said that neither Jesus nor his apostles were *Biblical critics*, we may also add that neither of them taught a sabbath school class, or edited a newspaper. Such agencies were not needed in their day as they are now. We long for the time to come when as many Biblical critics as there are books of the Sacred Scriptures shall devote their entire time and energy, for twenty-five or thirty years, at the great private and public libraries of the old world, consulting MSS. and all other aids, regardless of expense—each one doing all that can possibly be done for reducing the text of the portions assigned him to its pure and original form. But alas! who shall live when this thing is done. The American church has never yet prized the gospel so highly as to pay its pastors one half of their real earnings. O could the self denial and distress of many of our ministers, who have felt constrained to devote a part of their scanty income for the improvement of their minds, be written, a tale would appear with which neither the “Sunny Side,” nor “Shady Side,” would form a comparison! In fact, unless books like those just named are read and appreciated, it is to be feared the ministry and the gospel will become extinct in our country, and our privileges “given to a nation bringing forth the fruits thereof.” We think we can adopt the language of the Savior, in relation to this matter, and say: “I know that my judgment is just for *I seek not mine own will.*” For ourselves, we have nothing more to expect from our churches, whether we flatter or upbraid them. In a very few weeks we shall go beyond the reach of all human influence, and hence no one can believe we have any selfish ends to promote, when we say that it is our internal conviction, and we cannot banish it from our thoughts, that *in a very few years from this, our churches will either be without a ministry or they will have become more liberal in its support.*

But to talk of calling upon such a church to support critics!

Indeed, in this age of indifference to what is not absolutely essential, the mere hint that such a class of literary men will ever come under the patronage of the church, must be quite incredible; and then *what good* would it do? The query, *quid bonum est?*—too frequently, in its most worldly signification, lies exceedingly near the heart of every American. We almost think we hear thousands of voices at this very moment joining in the inquiry, "Now if, as you have just said, the most imperfect translation of the Bible we have, even the Douay, is as a whole a book of inspiration, and contains all the essentials for human salvation—if imperfect versions have served the church so good a purpose till this day—if Jesus and his disciples made a version, much more imperfect than our own, served them—why should we be to such vast trouble and expense to extirpate errors so insignificant as have not and will not be likely to endanger the eternal welfare of any human soul? If the sword of the Spirit barely answers for preventing the devil from taking us captive, *why* put ourselves to a particle of trouble in scouring its edge? Now we believe that *exertion* to purify the text from the least remains of error, evince a greater nobleness of soul, and more of a true spirit of disinterested piety, than the same exertions would evince were our eternal salvation dependent upon them. In doing service for God we should never ask what will barely answer? but *what* is the best that can be done? No one could think more lightly of the errors that occur in our Bible than ourselves, and yet had we the requisite years before us, we should regard no labor more desirable than that of expunging them from the text; and we doubt if any obstacle would deter us from the enterprise, except it might be that common and fearful adversary of Christian scholars—*poverty*, constantly shaking his lean fist in our face.

3. But there are reasons for criticising the sacred text which did not exist in the days of our Lord, neither have they existed in their present magnitude in any age previous to this. Infidelity grows more and more unreasonable in its demands. It is neither satisfied with the piping nor the lamenting—neither with the abstemiousness of John nor the feasting of Jesus.

God in every age appears to have yielded to them more than they have a right to demand. When they require that the Bible should quadrate with antiquities, traditions and history, though it is amenable to none of them, but stands upon its own independent basis, yet the Christian need not fear to yield to the demand of the infidel, for the more it is tried by these standards, the more will its truthfulness appear. When the Bible is arraigned before the tribunal of science, we need not fear for the issue of such an arraignment. We may, in courtesy, submit to an unjust demand, since we are sure of success. When unbelievers, baffled in numerous attempts to condemn the Bible, full of desperation, fly to the tribunal of verbal criticism, and impertinently cry out against the errors of the Bible, and most unreasonably assert that a book of inspiration cannot contain a single verbal error, who can say that they will not in the end be put to shame, by being taken upon their own ground? What can the infidel say, who bases his infidelity upon a few unimportant verbal errors of the Bible, in case it should hereafter appear that the means are in existence for divesting the Sacred text of the **LAST** and the **LEAST** error? It would be a greater triumph than is really needed, but yet it would be highly desirable. We confidently believe that such means are now in the hands of the church, and that God is at this very time raising up men with the requisite ability and taste for engaging in this enterprise, and may it not be that he has reserved the honor of pulling down this last "stronghold" of infidelity for the present age?

Mean in us to escape every

At all events the exigencies of the times imperatively demand that the agents of the church should immediately engage in the study of Biblical criticism. Infidelity has already told its tale, and the meanest street scavenger has heard and committed it to memory, and many have begun to talk as learnedly of the "mistakes of the Bible" as do their teachers. And now all eyes are turned to the teachers of the church, and the most common laboring man will not much longer be put off with the stereotyped reply—"We have ever been aware of these things, but supposing the subject too deep for common people, we have forbore to speak of them." The

teachers of the church must soon be prepared to give their version of this matter.

4. But when shall we get through with studying the Bible, and with writing upon the Bible? When shall every letter of its text be permanently established, and a comment attached to it, *infallible* as God himself? We suppose when it is no longer necessary for man to investigate nature, the Bible's prototype, when indolence will be more profitable to man than toil, then no doubt both his physical and mental nature will find all that is needful, ready at hand. Until that time comes, we have no doubt that the Bible, like all else, will demand our investigation.

5. Much has been said, of late, particularly by a part of the Baptist church in America, respecting a new translation of the Bible into English. Now though we have but little idolatrous reverence for the translation of King James, and should be quite favorable to a variety of translations, yet we think that until many years have been spent upon the original text, such a translation for general use, to supplant that of King James, would be quite premature. Until the original text is in a much better state than at present, let such translation be matters of private enterprize. Dr. George R. Noyes has given us the best translation we have of the poetical and prophetic parts of the Bible, upon which all the Biblical learning now available is made to bear. Let others follow his example. We cannot have too many of them. We will read them in connexion with our common version. But we apprehend that he who lives a hundred years hence will see a purified version in Hebrew and Greek, and a translation of them in English, in relation to which the infidel of the greatest scholarship and adroitness may be safely challenged to point out a single error. Are we too sanguine? It will be much as the church shall say. It will be done if our rich merchants become the patrons of learned men, who shall give their entire time to the study of the Bible, with every possible advantage at their command. Heaven grant that the work may not be delayed for the want of liberality in those who profess to live not unto themselves.

When the original text shall have been purified, it will then be in season for Dr. Cone and his coadjutors to take the matter in hand; but until that time, our advice would be for them, like others, to make their translation a matter of private enterprise. Could they succeed in supplanting our common version, a translation which they now have the means of making would soon be supplanted by one still more perfect.

6. With a few thoughts on one more query, we must close this discussion. Should any use be made of the subject of Biblical criticism in the pulpit? We know that any reference to the subject is opposed to the rules laid down in books on preaching for ministers—but we live in a day when men are prone to leap over all bounds of human origin. Even great authors are now obliged to give their reasons. But to attend to the question—we would lay it down as a settled point that a minister should never attempt *to lie for God*. Do not tell an audience, however uninformed they may be, that the Bible is as free from verbal errors as the spotless light is free from darkness, *for it is not true*. Neither can any thing be more disgusting than that bold, bombastic and impudent manner, with which some persons are accustomed to speak of the “mistakes of the Bible.” Avoid such a spirit by all means. There are times when a good effect may be produced, by referring to the subject, in a proper manner. It may sometimes be profitable to contrast the *spirit* that cannot err with the *letter* that is ever exposed to error. But whenever the subject is referred to in the pulpit, let it be with great caution and moderately. But however cautiously and appropriately it may be done, and however pure the motive, many church members will raise the cry of “infidelity,” just as they will over our discussion, but we must have compassion on those who oppose themselves. Men who have labored to reconcile Astronomy, Geology, Biblical Criticism and every other science, which at first appeared to stand opposed to the Scriptures, with the inspiration of the sacred volume, have invariably been charged in the most unhandsome terms with infidelity, and that too by members of the church. We should not, therefore, expect to fare better than our predecessors.

Should this investigation, imperfect as it is, contribute, in some small degree, to arousing the attention of the Christian public, and ministers especially, to the noble system of Dr. Davidson, and to the subject of Biblical Criticism in general, the author will feel himself abundantly compensated for his effort, the cry of infidelity notwithstanding.

NOTE.—In the fifteenth line of page 264, for *חֲזַץ*, read *חֲזִץ*.

ART. II.—THE HERODIAN FAMILY.

In Idumæa, a country bordering Palestine on the South, was born, about a hundred years before Christ, Antipater the father of Herod, called the Great. In those uneasy times, when the pregnant elements seemed struggling to bring forth the fullness of time, Antipater became a wealthy and mighty chief among his half-civilized people. Among his neighbors, the Jews and Arabians, he soon caused his power to be felt. From the relationship which the Idumæans, as the descendants of Edom, or Esau, bore to the children of Jacob, Josephus calls Antipater a half Jew. He also denies explicitly the assertion of Nicholaus of Damascus, who, writing to flatter Herod, attributes to Antipater a noble Jewish birth.

A quarrel in the Asmonean family contributed greatly to the success and renown of this chief. Alexander, at the close of a reign, sometimes severely adverse and sometimes prosperous, left his queen Alexandra as his successor, to share, as she might think best, the honors of the kingdom with their two sons, Hyrcanus and Aristobulus.

Hyrcanus, retiring and mild, and not adapted to political life either by nature or acquisitions, was, by his mother, appointed to the high-priesthood. His brother Aristobulus, having inherited his father's talent, energy and ambition, aspired to the kingdom of his father. Having attached to his interests the mass of the nation by his daring spirit, he usurped royal

authority before his mother's death, and soon after overpowered his brother, who then had come legitimately to the kingdom. He, however, consented to allow to his brother the priestly office, while he retained for himself the kingly power. This event furnished an occasion to the aspiring Antipater to push his own fortunes. A *novus homo*, an upstart himself, he became an ardent and violent defender of legitimacy. He persuaded the unambitious Hyrcanus to appeal to Aretas, King of Arabia, for his lost rights. By the influence which Antipater had at the Arabian court, this appeal was heeded. Hence arose a struggle in which Hyrcanus and Antipater were successful, and in which the Jewish nation lost its independence; for Pompey was invited to become arbiter in the case pending between the warring brothers. Pompey, a good representative of the Roman Empire, having besieged and reduced Jerusalem, took "the lion's share,"—allotting to Hyrcanus the name of King, while he retained for his own nation the supreme power.

Hyrcanus, incompetent to the duties of his post, associated with himself Antipater as prime minister. The defeated Aristobulus, his two sons, Alexander and Antigonus, and two daughters, one of whom was Alexandra, were reserved to grace Pompey's triumph upon his return to Rome.

Owing to Antipater's great influence at the Arabian court, he had contracted marriage with Cypros, a distinguished lady by whom he had four sons, Phasælus, Herod, Joseph and Pheroras, and one daughter, Salome. Herod and Phasælus were associated with their father in this administration of political affairs—the former as governor of Galilee and the latter of Jerusalem and places about it.*

Herod, soon after entering upon the duties of his office, distinguished himself by a successful attack upon a band of robbers at whose head was Ezekias. Hymns of praise were sung in behalf of the youthful but intrepid governor; the friendship of Sextus Cæsar, a relative of Julius Cæsar, was bestowed upon him; and his exploits excited his brother Phasælus to emulation. But he brought upon himself at the same

* The accounts in Josephus, Jewish war, 1. 8: 8, and Antiquities, 14. 7: 3, are conflicting. We follow Josephus as interpreted by Eusebius.

time the envy of the Jews. They complained to Hyrcanu that he was only king in name, while Antipater and his son had the authority. By their clamors they induced Hyrcanu to cite Herod to take his trial before the Sanhedrim, upon the charge brought by some friends of the robbers, that he had put the latter to death without the authority of the Sanhedrim. He obeyed the summons. He came not however as a prisoner but as a prince. He came in arms and with royal pomp. While he stood before the Sanhedrim with his armed men about him Sameas, a member of the council, protested against the proceedings as illegal. "O you that are assessors with me," said he, "and thou that art my king, I neither myself have known such a case, nor do I suppose that any of you can name it parallel, that one who is called to take his trial by us ever stood in such a manner before us; but every one, whosoever he be, that comes to be tried by this Sanhedrim, presents himself in a submissive manner—like one that is in fear of himself and endeavors to move us to compassion—in a black mourning garment. But this amiable man, Herod, who is accused of murder, called to answer to so heavy an accusation stands here clothed in purple, with his hair finely trimmed and with his armed men about him, that, if we shall condemn him by our law, he shall slay us, and by overpowering justice may himself escape death. Yet do I not make this complaint against Herod himself. He is to be sure more concerned for himself than for the laws. But my complaint is against yourselves and your king who gave him license to do so. However take you notice that God is great, and that this very man whom you are going to absolve and dismiss for the sake of Hyrcanus, will one day punish both you and your king."

In vain did the indignant Sameas strive with his burning and prophetic words to arouse the ancient spirit of the Sanhedrim. The scepter was about to depart from Judah. Herod, at the close of the sham trial, was exculpated. The influence of Sextus, seconded by the submissive spirit of Hyrcanus, taught him the next time he was summoned utterly to disregard the authority of the Sanhedrim; and, had it not been for the

persuasions of his father and brother, he would at that time have punished Hyrcanus.

Great events in Herod's life now pass in quick succession. His father having been poisoned, he slew the murderer, Malichus. He defeated the nephew of Hyrcanus, Antigonus, who, having escaped from the Romans, tried to recover his father's throne. He won the friendship of Antony by aiding him in one of his eastern campaigns. By him Herod and Phasælus were made tetrarchs. At length he was defeated by Antigonus under the lead of the Parthians, who got into their possession Phasælus and Hyrcanus. With great energy and courage did he defend himself in his flight from Jerusalem. In after years he built Herodium upon a spot where success came to him in the hour of desperation. Notwithstanding the ingratitude and wiles of the Arabians, and all the other dangers that beset him by sea and land in this flight, he at length reached Rome, where unexpectedly he was created king of the Jews by the Senate, influenced by his friend Antony. This was in the year (U. C.) 714. Three years later he got actual possession of his kingdom, being assisted by Socius, commander of two Roman legions. Antigonus was sent in chains to Antony, by whom he was beheaded. Thus an end was put to the reign of the Asmonean family.

No sooner was Herod upon his throne than he began to be devoured by suspicions. He caused the friends of Antigonus to be slain and their property confiscated. He appointed an obscure priest to the high-priesthood, lest he should find in a worthier, a rival for the throne; but he thus introduced strife into his family that destroyed his peace and ended not with his life. Alexander, the son of Aristobulus, had married Alexandra, his cousin and the daughter of Hyrcanus, by whom he had the famous Mariamne, to whom Herod was married. Alexandra claimed for her son, Aristobulus, Mariamne's brother, the high-priesthood. She at length secured the dismissal of his rival, Ananelus, and his own appointment. Herod soon caused him to be drowned because the people loved him. His crime being discovered, despite his lamentations, he escaped punishment by bribing his friend Antony before whom he was

tried. His suspicions led him to put to death his brother Joseph and Hyrcanus, the latter of whom the Parthians had permitted to return to Jerusalem, as if to permit Herod to fulfill the words of Sameas, whom even the tyrant ever treated with apparent esteem. Next Mariamne, his wife, fell a victim to his devouring rage. He now learned that the blows of the wicked rebound upon their author. Remorse drove him for a season to insanity. "He bethought himself," says the historian, "of every thing he could to divert his mind from thinking of her, and continued feasts and assemblies for that purpose; but nothing would suffice: therefore for a season he laid aside the administration of public affairs, and was so far conquered by his passion that he would order his servants to call for Mariamne, as if she were still alive and could hear them."

Upon the defeat of Antony, Herod displayed his usual skill in meeting an important exigency. He hastened into the presence of Augustus; confessed that he had done all he could that Antony might be master of the Roman Empire; as a friend he ought to have done more, he said; he then intimated that if he should be pardoned, Augustus himself should have no occasion to regret it. "What sort of a friend I am," said he, "thou wilt find by experience—that we shall do and be the same to thyself, for it is but changing the name." Augustus accepted his friendship, confirmed him in his kingdom, and added to his dominions.

But increased dominion brought no peace. In the midst of conspiracies and harassed by suspicions, he restrained not his murderous hand from his sons, Aristobulus and Alexander, children of the murdered Mariamne; though, upon accusing them before Augustus, he professed full reconciliation. Thirsting still for the blood of sons, he caused Antipater, whom he had once named in his will as his successor, to be put to death only a few days before his own indescribable death, which from pains of body and pangs of conscience, he strove to prevent by his own bloody hand. A few days before his departure, he caused the principal men under him from the entire nation, to be assembled and shut up in the Hippodrome, giving orders to put them all to death, as soon as he was gone, that he might

have a funeral. Upon his death, [in the year 750, U. C.] however, his friends refused to prepare for him the mourning he craved. "Well enough I know," said he, "that the Jews will keep a festival upon my death; however it is in my power to be mourned for on other accounts, and to have a splendid funeral, if you my servants will obey my commands."

Thus died the wretch whose unscrupulous ambition held nothing sacred, and which Josephus has well said is the explanation of all his acts however contradictory. "Some there are," says he, "who stand amazed most at the diversity of Herod's nature and purpose; for that when he had a nature vastly beneficent, but when any one looks upon the punishment inflicted and the injuries he did, not only to his subjects, but to his nearest relations, and takes notice of the severe and unrelenting disposition, he will be forced to allow that it was brutish and a stranger to humanity, insomuch, that these men suppose his nature to be different and sometimes at contradiction with itself; but I am myself of another opinion, and imagine that the occasion of both these sorts of character is one and the same; for, being a man ambitious of honor, and quite overcome by that passion, he was induced to be magnificent wherever there appeared to be any hopes of a future memorial or of reputation at present; and as his expenses were beyond his abilities, he was necessitated to be harsh to his subjects; for the persons on whom he expended his money made him a bad procurer of it, and because he was conscious that he was hated by those under him for the injuries he did, he thought it not an easy thing to amend his offences; for that was inconvenient for his revenue, and therefore strove on the other side to make their ill will an occasion of his gains."

Herod was a man of great energy, and, to a high degree, fertile in resources. He rebuilt and adorned the temple; he built and adorned cities; he constructed theaters, hippodromes, towers and other magnificent works; and he added country after country to his dominions, so that at his death, Idumæa, all Palestine, Trachonitis and other countries were subject to his sway.

We direct attention to the history of this family, hereafter almost exclusively as connected with the Scriptures.

It was in the days of this Herod that Christ was born ; & spoken of in the second chapter of Matthew, and Luke 1 : 1. Besides these passages, Acts 23 : 35, may be named as alluding to this Herod. As Herod was born seventy-one years before the usual Christian era, and as he lived seventy years, it is probable Christ was born about three years before Herod's death. The Magi went to pay their adoration to the Saviour probably when he was between one and two years old ; therefore it may be stated with little hesitation, that from the flight into Egypt to the return, was not much over a year. It is of course not to be expected that these points as to time can be regarded as any thing better than approximating to rigid dates.

This Herod, who once, when certain Jews conspired against him for his reckless violation of their laws, was not satiated by their blood alone, but extinguished their entire families who put to death his own brother ; who up to the hour of his own death pursued with hot rage his eldest son, Antipater who spared not the blood of his own wife—the beautiful Mariamne—her sons Aristobulus and Alexander, her comely brother, Aristobulus the high priest, her venerable grand-father Hyrcanus, once both high priest and king ; who possessed a character, despite his Jewish scruples concerning swine's flesh so inhuman that Augustus might well say, "I would rather be Herod's hog than be his son ;"* who on his death-bed plotted the death of his principal subjects that the rest might mourn despite the joy he knew his own death would bring them ;—this Herod it was, who in the most wretched years of his wretched life, "when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children of Bethlehem and all the coasts thereof from two years old and under, according to the time he had diligently inquired of the wise men." In Matthew's brief account, we have an outstanding view of the suspicious, crafty, unscrupulous, cruel and unrelenting Herod of Josephus. As in Ramah,

* "*Herodis malle porcus esse quam filius.*"

Rachel, as Jeremiah represents, came forth from her grave to weep over her slain and captive descendants, so she is again startled by the cruel Herod from her grave in Bethlehem, (of which Matthew takes Ramah as the type,) to weep over the murdered descendants of Judah and her Benjamin.

Upon the death of Herod, Augustus divided his kingdom as follows: He set off Gaza, Gadara and Hippos to the province of Syria, two or three other small districts to Salome, sister of Herod, and the rest to three sons of Herod, viz. Archelaus, Antipas and Philip. Archelaus had Idumæa, Judea and Samaria; his title was Ethnarch, but he had the promise of the royal dignity if he proved worthy. Antipas, with the title of Tetrach, had Perea and Galilee; Philip obtained with the same title Batanea, Trachonitis and Auranitis, a part of which countries is called by Luke, [3: 1,] Ituræa.

Archelaus by his cruelties and tyranny proved himself a worthy son of Herod the Great. Soon after he came into power, among other characteristic deeds, he caused thousands to be slain at a festival. Instead of obtaining a crown, he was after nine years banished by Augustus to Vienna in Gaul. In Matthew, 2: 22, his proper character is assigned to him; for upon the return of Joseph with the Savior from Egypt, he is warned to turn aside into Galilee to avoid the cruelty of Archelaus.

Antipas, tetrarch of Galilee, to whose country Joseph went for safety, though less cruel than Archelaus, was by no means free from deeds of blood and shame. His brother Aristobulus, Mariamne's son, had married Bernice, his cousin, the daughter of Salome. From this marriage descended Agrippa the Great, Herod King of Chalcis and Aristobulus, who was married to the daughter of the King of Emesa, and one daughter, Herodias. Of these children, Aristobulus is not mentioned in the scriptures, but the other three are, as we shall soon see. It was this Herodias who was married to Herod Philip, not the tetrarch, but the son of Herod the Great, by his third wife, Mariamne; not the grand-daughter of Hyrcanus, but the daughter of Simon, the High Priest. Herodias, in the words of Josephus, "took upon herself to confound the laws of her

country and divorced herself from her husband, and was married to Herod, [Antipas,] her husband's brother." To consummate this incestuous and adulterous marriage, he had divorced his wife, daughter of the king of Arabia. It was this unlawful marriage against which John the Baptist bore his testimony, and for which testimony he lost his life at the instigation of the guilty Herodias. It was her daughter Salome, probably by the first marriage, that danced before Herod Antipas and his friends. This Salome was married afterward to her mother's uncle, Herod Philip, tetrarch of Ituræa. At the instigation of Herodias, Antipas went to Rome to seek a crown, but was banished with his guilty and envious wife by Caligula to Lyons, while his tetrarchy was bestowed upon Agrippa the Great.

Antipas is five times mentioned in the scriptures as Herod tetrarch, as in Acts 13: 1, where he is spoken of under the designation even after his banishment. Tetrarch is applied but once to any other; Luke 3: 1. Still Matthew, in the same connection, calls him both tetrarch and king; and Mark calls him king only; and even Luke, in Acts 4: 26, classes him with kings. King is in these cases used in the general sense of ruler, as reign in the sense of ruling is employed in Matthew 2: 22, where it is predicated of Archelaus, though he was but ethnarch. It was of him, probably in allusion to his crafty nature, that the Savior spake as "that fox." He is spoken of in Matthew chapter 14; in Mark 6 and 8; in Luke 3, 9, 13, 23; and in Acts 4 and 13.

Herod Philip, to whom Herodias was married, is mentioned in the following passages, in which allusion is made to the marriage: Matthew 14: 3; Mark 6: 17, 18; and Luke 3: 1. Herodias is spoken of only in the same passages or in the connection where they are found. Salome—as was probably the name of the dancer—daughter of Herodias, is not mentioned in the scriptures by name at all. Philip the tetrarch, to whom Salome was married, is mentioned only in Luke 3: 1.

Herod Agrippa, or Agrippa the Great, the son of Aristobolus, and grandson of the Herod the Great and the murderer Mariamne, when Caligula became emperor of Rome, was

taken from a prison into which he had been thrown by Tiberius, and placed upon the Jewish throne. When Claudius became emperor, he received accessions to his kingdom till nearly all the great Herod's dominions came under his power.

The only mention of this Herod in the scriptures, is in Acts, chapter 12; where he is called Herod the king. It was he who put to death James; it was he who imprisoned Peter with the same intent; and it was he who called forth the judgment of Heaven for permitting himself to be called a god. His death occurred at Cesaræa, at which place he was celebrating games in honor of the Roman emperor; and it is interesting to compare Luke's account of this affair with that of Josephus. "On the second day of which shows," says the latter, "Agrippa put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater early in the morning, at which time the silver of the garment being illuminated by the first reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread horror over them that looked upon him; and presently his flatterers cried out, one from one place and another from another, 'that he was a god,' and they added 'be thou merciful unto us, for although we have hitherto revered thee only as a man, yet henceforth shall we own thee as superior to mortal nature.' Upon this the king did neither rebuke them nor reject their impious flattery. But as he looked up he saw an owl sitting upon a certain rope, and immediately he understood that this bird was a messenger of ill tidings, as it had once been the messenger of good tidings to him, and fell into the deepest sorrow." At once being seized with pain, "he looked upon his friends and said; 'I whom you call a God, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me, and I who was called by you an immortal am immediately hurried away by death.'"

The death of Agrippa, which is well ascertained to have occurred A. D., 44, is important in fixing the dates of several occurrences mentioned in the scriptures, as the death of James, the arrest and deliverance of Peter, and the return of Paul to Antioch from his second visit to Jerusalem.

Drusilla, the Jewess, mentioned in Acts 24 : 24, as the wife of Felix, was the daughter of this Agrippa. She was first married to Azizus, king of the Emesenes, who had consented to be circumcised for the sake of alliance. When Felix was procurator of Judea, he found means to persuade her to desert her husband and to marry himself. Felix, a man of talent and energy, had been himself a slave, but he was unjust, licentious and oppressive. As a ruler, Tacitus says of him that he exercised the power of a governor with the inhumanity and meanness of a slave.* No wonder when Felix sat with the guilty Drusilla at his side, to hear Paul discourse of justice, chastity and future punishment, that he became alarmed and desired to postpone the hearing.

Agrippa and Bernice, spoken of in chapters 25 and 26 of Acts, were also the children of Agrippa the Great. Herod, the brother of Agrippa the Great, was king of Chalcis, and to him Bernice, his niece, had been married. Upon the death of Herod, having remained a short time with her brother Agrippa, she was married to Palemon, king of Cilicia. She soon deserted her husband and returned to her brother, with whom she is judged to have lived in a criminal manner. Her brother, upon the death of his uncle, became ruler of Chalcis, and afterward had added to his possessions part of Galilee and Perea ; whereupon he assumed the title of king. He was not king of Judea. But when Festus, procurator of that country came to succeed Felix, Agrippa with his sister came to salute him, merely out of compliment to the new representative of the Roman power by the leave of which they had honor. It was before these, not as rightful judges, but as guests, that Festus brought Paul for the sake of relieving his own perplexity. It was with emphasis that a man of Paul's character might, in the presence of these personages say to the sneering reply of Agrippa—"Almost thou persuadest me to be a Christian"—"I would to God that not only thou but also all who hear me this day were both almost and altogether such as I am except these bonds."

This Agrippa, upon the breaking out of the Jewish war re-

* *Per omnem sevitiam ac libidinem jus regium servile ingenio exercuit.*

tired to Rome where he died. Bernice was mistress of Vespasian, and next of his son Titus ; and is often mentioned by Roman writers. Drusilla and a son of hers, by Felix, perished by the eruption of Mount Vesuvius in A. D., 79.

This family, a few members of which we have spoken of, sustained in many respects peculiar relations to Christ and his cause. One tried his best to put to death the Savior in his infancy ; one by his cruelty caused him to reside in Galilee ; one murdered his herald and threatened his own life, " mocked him, and arrayed him in a gorgeous robe " and sent him to Pilate, to whom he was reconciled on the occasion ; another put to death James and imprisoned Peter ; another for mere curiosity, sitting by the side of her guilty husband, had Paul brought before her that she might hear him ; and before two others Paul was caused to stand for much the same purpose. Though great and powerful, none of them had power to crush the mustard grain that has germinated and branched into a great tree. All their crimes but helped in heralding the truth and divinity of the new-born king, by fulfilling unwittingly the prophecies pointing to the stone cut from the mountain without hands, and destined to fill the whole world. They chafed in vain against the bands of his authority ; in vain they said, " Let us cast away the cords of his righteous restraints," they exhausted their own strength and perished imperceptibly by their incest and other crimes from the earth ; " for it happened," in the words of Josephus, " that within the revolution of a hundred years, the posterity of Herod, which were a great many in number, were, excepting a few, utterly destroyed." The Divine Government is onward, despite opposition, to the fulfilment of its purposes. Happy is he that kisses the Son before his wrath is kindled, that he be not dashed in pieces like a potter's vessel, by the iron rod of him who becometh Judge and King.

ART. III.—SCIENCE AND REVEALED RELIGION.

THE sphere of human observation is, of necessity, narrow. The earth is but a speck in comparison with the universe, while only small sections of its surface have offered themselves to inspection; and the interpreters who have sought to translate the silent speech of nature into the dialect of men, have not been uniform in their teaching. And the Bible—vital as its messages are—was never meant to be an encyclopedia or even a compendium of moral science or divine jurisprudence. It is intended to exhibit God's righteous rule in but a few of its phases, to state a few facts touching man and his relations, which had been overlooked or forgotten or misunderstood, and lay down some primary truths in religious philosophy. We are but in the porch of the temple of nature, and we get but a few glimpses of the glory which surrounds the seat of moral law.

And yet there are students who seem too well satisfied to confine their study to one of these departments, and draw their sweeping inferences from the most inadequate data. To be sure, whatever is taught in any place of instruction by the word or works of God, is true—is true there, is true everywhere;—but what is accepted as a universal truth, may be a local one; what appears as a law, may be only an exception; an apparently broad principle may really be only a single fact; what is set down as the bond of cause and effect, may be only accidental relationship; what is received as an unquestionable statement, may be so only with definite limitations.

And it is only when looking at God and man and nature from these various points of observation, that we shall be likely to apprehend them as they are. To hear only divine Justice legislating at Sinai, might drive a stricken heart to despair; to hear only divine Love breathing out forgiveness at the cross, might encourage a proud haughty soul in its work of sin;—it is the blended utterance that nurtures penitence and trust in both.

Mercy and truth must meet together in the idea of God before we see him as he is.

Science and Theology have had many quarrels. And they have arisen mainly from the exclusiveness with which their respective disciples have devoted themselves to their own peculiar sphere. Not a few, making pretensions to philosophy, have been sceptics; and many pious persons have had a horror of scientific teaching. Half a century since or more, nearly all the learned men of France were sneering cavilers at the Bible; the ecclesiastical judges of Galileo condemned him after having received ocular demonstration of the truth of some of his philosophical tenets. Both parties have studied with a spirit narrow and timid, and have acquired falsehood and bigotry.

The hostility between these classes of students and teachers is gradually disappearing. Nature and Revelation are disclosing their mutual correspondences, and their respective disciples are abating something of the fierceness of their warfare. It is now seldom supposed that Science and Theology are rival claimants for human regard. The College and the Church frown not on each other grimly and defiantly as of old. Paul and Newton lie side by side on the bookshelf; and, through the medium of both, men look to behold the same God of glory. We rejoice at this, and would do something if possible to unite the study of nature and of the bible in the life of the world. Each volume will have new clearness when inspected with the other open at its side.

*The co
and the
agree*

We wish in this article to indicate a few of the points of correspondence between the teachings of Science and Revealed Religion. We prefer to do this from the Christian standpoint,—that is, accepting the positions of the Bible as true, to look abroad over the field of Science and find them repeated, illustrated and enforced. The plain reading of the Bible shall be our text, and the obvious phenomena and established laws of nature our commentary. God is in both temples, and so far as we hear the true oracle, no two responses will contradict each other.

*God in
temples*

1. Scientific inquiry has thrown much light on the character

of God, and aided in the interpretation of scripture testimony. It is worthy of note that the Bible presents no direct proof of the existence of God. The opening sentence of Genesis assumes it; as though nature and the human soul had given a sufficient attestation. Paul asserts, (Rom. 1: 20,) the capacity and obligation of men, aside from revelation, to apprehend God with measurable correctness, as he looks out through the windows of creation. Failure to do this he sets down to the account of voluntary and even wilful blindness. And when revelation comes to correct the false impressions actually received respecting the character of God, the voices of creation, echoed by Science, both interpret and prove the assertions of the new teacher.

"No man hath seen God at any time." He is ever "dwelling in the light which no man may approach unto." Through his messengers and his works alone does he declare himself. And the *language* which describes him, however accurate it may be, is of little service unless we have the capacity to understand it. A simple proposition may be stated to us in the terms of a foreign language; yet if we know not the terms which correspond to them in our own tongue, or if we have not the ideas which they symbolize, the message will be fruitless. So if the Bible state that God is just, wise, merciful, holy or powerful, the statement will convey no definite idea to us, unless we have already the ideas of justice, wisdom, mercy, holiness and power. And even having these ideas, the simple description of God in abstract language is far less impressive than the exhibition of these attributes in some visible, tangible form.

Nature affords these exhibitions; and it is the eye of Science that discovers, and her hand that discloses them. Take the usual statement of theology, that God is Omnipotent—that is, All-powerful, or infinitely powerful. Every mind assents to it; very few however receive any very definite idea; fewer still are much impressed by the statement. It is an attribute involving an overwhelming majesty; but to feel it thus requires the discovery of some high exercise of power, not necessarily the exercise of *infinite* power, but of power in such a measure

as to suggest the adequacy of the Agent to meet any possible emergency ; for it is difficult to conceive how the exercise of power in a single instance can be to us a *complete proof* of infinite power.*

Let us look at some of the exhibitions of power in action, presented in nature, which illustrate the representations of revealed religion ; for we take it for granted that none of our readers will refer *active energy* to *law*—will attribute *force* to the *rule* according to which it is exercised.

In the earthquake occurring at Lisbon in 1775, some of the resulting gaps and ravines were upwards of a mile in length, and from 200 to 300 feet in depth and breadth ; a ship off 40 leagues west from St. Vincent, suffered so violent a concussion that the men were thrown up a foot and a half perpendicularly from the deck ; and many of the rivers and lakes in Great Britain were greatly disturbed—Loch Lomond rising and as suddenly subsiding between two and three feet. In the Chilian earthquake of 1822, the shock extended more than a thousand miles along the coast ; and for a hundred miles the country along the coast was elevated on the average four or five feet. In the volcanic eruption suffered in Mexico, in 1759, a great chasm was formed, from which six volcanic cones were thrown up, the least of which was 300 feet high, and the central one was elevated 1000 feet above the level of the plain where the eruption first appeared. In 1811 a volcano forced its way from beneath the sea, off one of the Azores group, forming a crater above the water of one mile in circumference, and 300 feet in height.†

“ We can form an estimate of the power exerted by vol-

* And, we conceive, that as the metaphysically adequate proof of infinite power must itself be infinite, the only possible manner in which it can be furnished to finite beings, is by a progressive accumulation through infinite duration ; and therefore can only be always in process. But we can conceive, also, of such a display of power within a space and a time not absolutely unlimited, as should furnish beings capable of reasoning from analogy, with ample, superabundant evidence of power unlimited.”—*Harris' Pre-Adamite Earth*, p. 121.

† See Brande's Dictionary of Science and Art.—*Art. Geology*.

canic agency from three circumstances : first, the amount lava protruded ; secondly, from the distances to which mass of rock have been projected ; and, thirdly, by calculating the force requisite to raise lava from the base to the tops of existing craters. * * * * Cotopaxi, nearly 18,000 feet high, has projected matter 6,000 feet above its summit; and once it threw a stone of 109 cubic yards in volume, to the distance of nine miles.”* Taking the specific gravity of lava at 2.8, the force requisite to raise a column from the base to the top of the crater, is equal to 1492 atmospheres, or 22,380 lbs. to the square inch ; and the velocity with which the column must set out in its ascent, is 1104 feet per second ! What then must be the aggregate force requisite to throw up a column a mile in circumference, 6000 feet *above* the top of the crater, and when the base of the crater is probably miles below the external base of the mountain ! We cannot grasp the force, but its exercise will preach a sermon on the power of God, far more impressive than would be a thousand solemn assertions of his Omnipotence.

But relatively, these operations of power are hardly appreciable. Think of our earth, having a diameter of 8000 miles projected with a force that drives it forward at the rate of 68,000 miles an hour ! Jupiter, 1400 times as heavy as the earth is driven at the rate of 29,000 miles an hour. The *annual* motion of the star known as 61 Cygni, supposed to be an immense sun, is one hundred and twenty millions of millions of miles, (120,000,000,000,000.) and yet so great is its distance that its position is so slightly varied to our eye as to make it to be recognized as a *fixed star* ! But the whole solar system is evidently making its regular revolutions around some vast centre at rates not less incomprehensible. And these are a few simple instances ; what must be said of the aggregate force involved in the propulsion of *all* the bodies revealed by the telescope ? and what an idea of the power of HIM who gave them their impulse thus dawns upon the mind ! Computation fails, conception lies down in weariness, while the

† Hitchcock's Geology, pp. 238, 239.

prostrate soul grows reverent at the feet of its great Creator's might. On such a path of exploration will the light revealing God's Omnipotence fall with an almost dazzling splendor.

But Revelation speaks of God's care for the minutest of his creatures—of his noting the fall of the sparrow, painting the flowers of the field, and numbering the hairs of the human head. Does science illustrate that also? Does it show greatness stooping in such condescension? the propeller of systems watching over the tiniest of things? driving his flaming chariot around the circuit of the heavens, and yet bending tenderly over the simplest forms of existence?

With the aid of the microscope, animalculæ have been discovered, of such minuteness that 1000 of their petrified shells are required to equal in weight a single grain! and the great Prussian naturalist, Ehrenberg, found a rock made up of the shields of animalculæ so small, that 41,000,000,000, of them were required to make up a single cubic inch!* And yet these beings, as seen by the aid of a powerful microscope, reveal more or less a complexity of structure, and indicate that they have been fashioned and situated with a view to enjoyment. Several distinct species have been clearly made out, differing from each other in structure, size, and modes of life.† Who could feel in danger of being overlooked in a universe presenting such proofs of complete superintendence—watched over and provided for by such a “faithful Creator!”

The Bible speaks not a little of God's Wisdom. There is high wisdom doubtless, in the peculiar work of saving men from sin—it may be the highest, since Christ crucified is specially designated as “the wisdom of God.” But to most minds it is perhaps less impressive than many of the adjustments found in nature. The universe is full of relations, connexions and dependences. Nothing is isolated—nothing exists solely for itself. Multitudes of ends are often subserved by some simple arrangement. A rule is not invariably adhered to if the end can be better reached by the shorter road of ex-

* Hitchcock's Geology, p. 89.

† Brande's Dictionary.—*Art. Infusoria.*

ception—even at the risk of error in the deduction of the observer. Take a few facts.

The mass of the earth is just adapted to the necessities of its inhabitants. Were it materially greater, and its gravitating force thereby materially increased, few of the vegetable stalks could sustain the attraction, and the juices could hardly be pumped up to provide for their continued life; while, if the force were diminished to any great degree, the processes would go on with a destructive rapidity. And were it larger, the animals—including man—would find locomotion slow, and wearisome and painful; were it materially smaller, they could neither stand with firmness nor overcome resistance to motion.

The inclination of the earth's axis to the plane of the ecliptic, is a simple arrangement; but it serves the most important ends. The changes of the seasons result from it, the sun's rays are thus more equally distributed over the earth, and the area within which life may be supported becomes greatly enlarged. But this inclination is limited to $23\frac{1}{2}^{\circ}$. Were it materially less, these ends would be only partly subserved; were it much more, the transitions from one to another season would be sudden, the variation in temperature would be immense and perilous, and the warm season would be too brief for the maturity of vegetation, save within perhaps a narrow tropical zone.

The atmosphere is composed principally of three elements in definite proportions. Change these proportions materially, and it ceases to aid in the economy of life, and contributes strongly to its destruction. The oxygen element is essential to the respiration of animals, and to the support of combustion. Were this element less abundant than it is, there could be found protection from the cold only with the greatest difficulty, and life would be languid, wearisome and inefficient. The depression of spirit and the diminution of vital force would be similar to what is experienced when a crowd of persons are kept for a length of time in a close room. Were this element more abundant, the animal functions would be carried on with exhausting rapidity; the pulses would leap as though

goaded by a fever, the energy be rapidly consumed, and premature death would come in to cut short the experiment.

But how are these proportions maintained? Respiration and combustion—and how constant and extensive are these processes!—are continually abstracting the oxygen element and giving out carbonic acid in its place; and this last element extinguishes fire and stops the breath. What prevents, in the course of time, the atmosphere from being a deadly bane, instead of a condition of life? Nothing but one of God's adjustments. The carbonic acid is essential to the sustenance of the vegetable kingdom; it is abstracted from the atmosphere and inhaled by plants, when it is decomposed as in a chemist's laboratory—the carbon being retained to nurture the plant, and the oxygen exhaled to preserve the purity of the atmosphere. Thus the animal and vegetable kingdoms mutually balance, serve and support each other.*

In order to the fructification of a plant, so that it will produce fruit or seed, the pollen contained in the anthers must be deposited on the stigma at a specific stage of development. The pollen disengages itself and falls just at the time required. In the case of some flowers, the stigma is elevated some distance above the anthers; so, that if the pollen fall it would not touch the waiting organ. What is to be done? Why, simply this. Just previous to the time when the pollen is ready to fall, the flower stalk bends over till the flower hangs with its head down—and the deposit of pollen is provided for. In some cases the flower containing the anthers with its pollen and the flower to be fructified, spring from different roots—still a variety of provisions are made that there be no failure of the result. The *Valisneria*—a plant growing like the pond lily—supplies a striking illustration. The flower containing the pollen, looses itself from the stalk and sails over the water—sometimes even against wind and current—till it comes in contact with the corresponding flower, and the fructification is effected.†

Plan
Poll
with

* McCosh's *Divine Government*, pp. 103—106.

† Good's *Book of Nature*, Lect. IX.

A different disposition or proportion of land and water the earth would disarrange a multitude of the most important provisions bearing on the welfare of both the vegetable and animal creation.*

It is a law almost universal that the various substances of nature expand as their temperature is elevated, and contract as it is lowered. The mercury in the thermometer will attest itself as an illustration. We cannot stop to point out numerous and important ends subserved by such an arrangement. But water is an exception—and yet it is only part of an exception. Water frozen, or ice, has a lower specific gravity than liquid, and so floats on the surface of the stream. (The latent heat which it contains, we omit to speak of.) If it were otherwise, the water, as soon as frozen, would be precipitated, lessening the temperature of the mass, and exposing the surface for the formation of a new layer, which would sink and turn; and in one of our ordinary winters our streams would be solidly frozen. And when the warm season tardily returned to such a frozen land, at what a slow rate would the ice appear,—being constantly submerged, and the heat of the water's surface making no progress downward! The land would be chilled, and the growth of vegetation be seriously restricted.

But if this exception were complete, the result would be scarcely less disastrous. After the temperature of water reached a certain elevation, it follows the ordinary law of expansion. Were it otherwise, evaporation would be impossible, rain would cease, vegetation perish, and man become extinct. And all these consequences are avoided, and all these ends subserved by making water so peculiar an exception to the prevalent law. So does nature disclose the wonder-working God. The Bible's ascription of perfect wisdom alone to God the Father, will be more full of meaning and interest, when we hence interpret it in the temple of nature.

2. The Scriptures are full of assertions and implications

* Guyot's "Earth and Man," *passim*; a work admirable for the breadth and beauty of its philosophical views.

the preëminence of man, of the subordination of the lower orders of existence to him, and of the deep practical interest taken in his special welfare, as evinced by sundry arrangements and interpositions ; and this truth finds itself amply illustrated by scientific inquiry.

The record in Genesis takes us into the midst of the divine counsels as they respect the formation of man, and impresses us with the dignity surrounding the new being. " And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

. . . . And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed ; to you it shall be for meat."* He is thus represented as the crown of the creation, as the lord of all about him, while the surrounding forms of being are to wait on his will. According to the same volume, angels are sent to minister unto him ; God's voice breaks now and then from heaven to give him needful instruction ; a vast and complex educational system is created by divine direction and preserved by divine care for centuries ; prophets are sent to inspire him with pictures of the future ; and the Son of God appears to give him guidance and lead him to the temple of a true life. When he becomes wayward, divine law comes to startle him with its demands ; when he is careless and insensible, divine beneficence comes to court his gratitude ; when he is ready to despair, divine pity approaches with the outstretched hand of help ; when he grovels in the dust, divine glory lets down before his eye the picture of a perfect life, and the wonders of an immortal land. From his cradle to his grave, God's providences attend him with instruction and reproof and impulses to righteousness, and over his death-bed there waits a chariot of love inviting his ascent to heaven. Such is the representation of Revelation ; let us turn to the testimony of Science.

* Genesis, 1 : 26, 29.

Man's superiority is a fact needing no illustration. It is of a peculiar kind, however. He has less size, less strength, less impressiveness of aspect as first seen, less instinct, than many other beings about him. Still, according to the promise, "the fear and the dread of him is upon every beast of the earth, and upon every fowl of the air;" . . . into his hand of superior power are they delivered. His attitude is full of majesty; his step is that of a ruler; his hand is a wondrous instrument, fitted for and adapted to the greatest variety of uses. The relative size of his brain separates him at an immense distance from the most intelligent of the lower orders. His language constitutes a medium of the freest and widest intercourse, and becomes a safe depository for the attainments and ideas of ages. But in his power of thought, in his amenability to moral law, in his control over the forces of nature, and especially in his capacity for what seems a perpetual progress, he stands apart from the whole world of existence about him. The lower world finds in him an explanation and an end. He is the interpretation of what would be otherwise an enigma. The proofs of design are beneath him; but he it is who discloses its beauty and its wisdom. Below him are the traces of a mighty Worker, filling a temple with his creations; but only in his being is seen the imprint of the perfect God. The brute bends at the nod of none but a human sovereign; man bows his knee before a spiritual King.

And how, as time has rolled on, has man's dominion over nature been extending and perfecting itself! He wanders alone into the forest, and the beasts check his advance, and there is offered him nothing to satisfy his hunger. He retreats and meditates. From the mineral beneath his feet, he fashions an instrument that adds tenfold to the resistive efficiency of his simple muscles in repelling danger, and the beasts flee before him; he unites his force with that of a hundred other men, and the wilderness gives place to the fruitful field where life rejoices in its abundance.—He would extend his range; but the waters present a barrier to his progress. The difficulty stimulates thought and summons invention. Taking advantage of his discoveries, he constructs a rude raft and rides

triumphantly over the yielding element, now become his submissive servant. That is the germ of the effort which, by-and-by, in its maturity, shall make the broad ocean a highway for his enterprise.—He comes back to his home at evening, and finds that the thunderbolt has left his dwelling a blackened ruin, and his family come no more to greet him. His grief and fear are succeeded by a purpose to conquer the force that now mocks at his weakness, and laughs in the face of his deprecating prayer. He toils away at the forge where fetters are to be wrought out for the lightning, and dies short of its accomplishment. Another comes and takes up the task where he has left it, and then gives it over, yet unfinished, into the hands of a successor. Thus onward is the progress of experiment—the sweating labor of determination—the ceaseless struggle for victory. At length the gathering forces of the summer cloud yield to the mandate of scientific experiment, walk silently down to the earth, and lay themselves quietly at the feet of human dominion. Still another struggle, and then the subtle force, so long eluding the nets spread for its fiery feet, becomes a trained messenger to utter the whispered wish of its conqueror on the opposite extreme of a continent! The starry heavens perplex men sadly, as they vary their aspect with every recurring night; but from the post of observation human thought goes out earnestly for the meaning, and will not be satisfied till it can translate the golden lettering of the broad scroll into a grand strain of poetic description, whose measures are the marches of systems, and whose subject is the majesty of Jehovah.—The rocky piles, crested with perpetual snow, rise and frown in his path, but he tumbles them over into the plain, still wondering greatly at their significance. Time rolls on, inspection becomes closer, classification and induction grow courageous in their success, and, little by little, in wondrous characters appear the hieroglyphics of antiquity. The soul's intent ear catches the confused utterance of a dim, misty past. Hope intensifies the study, every realm of philosophy—better understood,—is laid under contribution for an elucidating principle; speculation and experiment are busy, till, by-and-by, every layer of rock becomes a pre-Adamite

good

manuscript, and every mountain an altar from which rose the incense of the world's early worship. All these are types of man's royalty, the faint shadowings forth of that ever growing dominion predicted by revelation, fulfilled by science and recorded by history.

Nor is the testimony of Science less decisive, as it speaks of the high provision made for his welfare by arrangement and interposition. Men have objected to the theology of the bible because it represents God as taking so deep an interest in our little speck of creation, and making such an immense expenditure of effort for the sake of its puny inhabitants. Men of science, taught to look upon the vastness of the divine empire, find it difficult to conceive how it can justify such an intensity of interest and labor for an insignificant part of it, as the scriptures claim for the world; and theologians have sometimes written in a strain that seemed to single this earth out as the special theater of divine benevolence. We do not see any conflict between Science and Revealed Religion here. Every department—even the microscopic—of God's creation is full of proofs of his goodness; and he who looks at any one department exclusively or chiefly, will be likely to imagine that he is in the inner court of Love and Wisdom. The bible shows God in the aspect of condescension to man; astronomy shows him in the aspect of an extensive Worker and Ruler;—one inspects his work in detail in a narrow sphere, the other takes the measuring line of computation and seeks to span the empire. It is not strange that one should deem himself to have reached the culminating point of God's rays of glory; nor is it strange that the other should stoutly object to the study of God in so contracted an area.

It were well for both to remember that God can be just as lavish every where else, though he leaves nothing wanting to the adornment of any specific sphere. The structure and control of the animalcule are no less perfect, because seraphs are to be fashioned and a thousand systems to be perpetually ruled.*

* See Chalmers' *Astronomical Discourses*, *passim*.

But we set out in search of something in Science to answer to the bible teaching, respecting the divine arrangement and interposition for the sake of man. We shall be compelled to confine ourselves to a single illustration. Observe the *order* in which, according to the Mosaic record, the work of creation went forward. Had a human being been assigned a place earlier in the series of creations, he had been left without the means of sustenance. The earth was not ready for his coming till the morning of his approach. An earlier visit would have revealed no waiting Eden, and from the unfinished temple there would have sounded out no strain of welcome. But that view can be appreciated only in the light of scientific facts. Take a few of them.

Geology teaches clearly that the mean temperature of the earth was much above what it is at present, when many of the animals and vegetables, whose remains are imbedded in the rocks, were flourishing. Man could not have endured it. It was not till, by a long series of processes, the temperature had sunk to a healthy point, that he was brought forward.—The animals were much more huge and abundant, and probably much more ferocious, so that to acquire and retain dominion over them would have proved a task to which he was unequal.—The convulsions to which the earth was subject, were much more frequent, violent and universal; and amid such a state of things, where the most terrible forces seemed operating by accident rather than according to law, he would have been overcome by perplexity, or paralyzed by fear and forebodings, if some sudden calamity had not cut him off without warning.—The immense deposit of vegetable substances now found in the form of coal, and the immense collection of limestone, usually conceded to have resulted from the death of animals, took precedence of man's creation; as did also the gradual deposits of metal; and without these, in how helpless a state would the human race find itself! Vast periods of time are required to effect these depositions; and they went on in regular order, as so many distinct efforts of the great Architect, to fit the temple for the yet uncreated occupant. But for the coming of man, all these deposits would have been

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without service ; and how high is the importance attached to the future lord of the earth when God is seen toiling so long to fit for him a temporary home ! Will it be a wonder after this, if a well authenticated teacher shall tell us that the Creator's interest does not depart with the formation of the being that he still watches over him and toils earnestly and ceaselessly and wondrously to fit him for an everlasting habitation Science proves also what Genesis states, viz : that the creations were several and successive.* So far therefore as God was fitting up the world for man's residence, each successive creation was an *interposition*—a stepping between the earth and its prevailing order, and doing a new and higher work in the process of preparation than was being accomplished by means of the regular process. The regular process is proved generally to have obtained ; but this could not do everything ;—it could not create new elements and orders of being ; it could not educe a philosopher from a monad by steps never so gradual and numerous ;† and so there came in the new form of power as a condition of working out more fully the grand result.

And here we reach a conclusion which establishes the credibility of any needed miracle. An order may be the best on the whole for the instruction and profit of man ; it doubtless is so. But the order is not God, it is not the fate which controls God, it is not even an inflexible law of God, indeed it is not in any proper sense an *end* with God. It is preëminently a means, a mode of discipline, a medium of knowledge ; and like any other means or mode or medium, to be used till a change can accomplish the object in a higher degree, and no longer. God is bent on the welfare and the successful instruction of man ; the physical universe is his temporary sanctuary and school-room ; feature after feature was added to prepare

* No reference is here had to any *particular* theory of Geologists or others.

† See Hugh Miller's "Footprints of the Creator," in reply to "Vestiges of the Creation ;"—a rare blending of the spirit of Christian fervor with scientific generalization and accuracy.

it ; miracle after miracle was wrought in its preparation ; and his successful training may require the working of others. Now, as ever, the physical waits on the moral, the body is the servant of the soul, the modes are to conform to the necessities of the pupil, the temple must be adapted to the condition of the worshipper. When Revelation, therefore, tells of God, travelling in the greatness of his strength to save man, descending to him over a ladder of merciful miracles to bring him up to heaven, Science throws open the temples of the past and discloses an array of wonders not less majestic, marching on to herald his coming, and lend their imposing presence to his inauguration over the empire of the world. If God thus led him to the threshold of the earth, shall we doubt that he would come forward and beckon him to heaven !

[The subject is only fairly entered upon ; though the reader may be aided to prosecute it in his own thought. It *may* be resumed in a future number of the Quarterly.]

ART. IV.—LECTURES—THEIR POSITION AND INFLUENCE.

THE human heart yearns for utterance. When it is oppressed with grief, it asks for the compassion of its friends ;—“Have pity upon me, have pity upon me, O, ye my friends ; for the hand of God hath touched me,” says the afflicted Job. When filled with joy, its native impulse is to impart the same to others. The woman who had found the piece of silver which she had lost, called her friends and acquaintance together, saying, “Rejoice with me ; for I have found the piece which I had lost.” When perplexed with doubt and difficulty, it seeks counsel and guidance ; by all its various manifestations, showing that it was never intended to be isolated from its kind, but that the great heart of humanity was intended to beat with one common pulse ; so that if one member suffer or rejoice, all the other members should be similarly affected.

*Man's
heart is
a voice,
and it is*

Every person of earnest feeling, however, finds it difficult to express the emotions that fill the heart; it is only from the overflowing abundance that the mouth speaks, leaving its depths unsounded. When another person finds words to express some of those thoughts which have long lain unuttered in the heart, that heart exultingly leaps in sympathy, and rejoices exceedingly that it is no longer alone. A thoughtful person says, "I feel immeasurably strengthened when another mind has adopted a sentiment which I express;" and so precious is harmony among brethren considered by the Father of all, that our Lord makes this remarkable declaration to his disciples, "If two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my father which is in heaven."

But it is not alone for its own sake that the heart desires to express what it feels; when unclouded by bigotry, and unwarped by selfishness, it feels the stirrings of that grand and mighty impulse which suggests to it its high privilege of doing good. Next to doing a noble and good *action*, is the kindred duty of speaking a generous and ennobling *thought*; and a word spoken in due season, how good is it!—"Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy," was the generous thought, spoken in due season, by the little captive maid from the land of Israel, as she waited on Naaman's wife; and it has made her the admiration of every generous person that reads the account. The women at the sepulchre of a risen Savior, did run to bring his disciples word. The mind spontaneously seeks to impart the knowledge it may possess, if it would manifestly be beneficent to others, and impress its own enthusiasm upon other minds that it wishes to enlist with itself, in any cause which it may have espoused. A property that is an essential quality in every mind is entitled to our attention and respect.

It is not our purpose at this time, to contemplate that dark picture, of a mind using its powers to impart partial knowledge, for the purpose of leading others from the path of their highest good, and exciting enthusiasm in a bad cause; nor to

offer a rebuke to those, who like Ahimaaz, may desire to run when they have no tidings ready. Our intention is, rather, to speak of that soul that is in a position where it feels that it has a message to deliver, that the time has come to deliver it, and summons all its powers to do its duty, and deliver it, untainted with worldly maxims, unnerved by frowns, and unbribed by smiles or favors;—faithfully, justly, truly.

The *right* to speak as the conscience dictates, is one that the heart clings to with the utmost tenacity. It feels instinctively that to part with that right would be to renounce an important portion of its own identity; and to become the mere mouth-piecc to utter the sentiments of others is to degrade its own being. How does the heart of humanity bleed to contemplate the idea of Galileo brought before the tribunal of the inquisition, for maintaining that the earth had motion, and there, at the age of seventy, before seven ignorant, haughty cardinals, compelled to renounce those truths which nature and his own conscience affirmed to be true. We wonder not that men have suffered martyrdom rather than relinquish the right to think and speak as their hearts approve. True men cannot be denied this liberty; the philosopher must speak of science as it is discovered to him; the ransomed sinner, of that Savior that redeemed him from sin and eternal death. They cannot be circumscribed or limited by any human authority.

Mr. Rowland Hill, who had himself obtained ordination in the English Church with some difficulty, on account of some irregularities in practicing "lay preaching," says of Whitefield,—*"I will not say I thank the devil for anything; but I will say, I thank God for that permissive providence whereby that great man, being turned out of the churches, esteemed it his duty to preach at large."* This is in his usual homely but fearless language, and illustrates the idea that liberty of speech, like the "quality of mercy" is above any sceptered sway.

The manifestations of this universal desire to speak are various; differing in accordance with the predilections of the individual, and the circumstances in which he may be placed. There is the habitual daily and hourly interchange of sentiment between individuals who are, by design or accident, oft-

en or constantly near each other ; embracing in its range all sorts of subjects, griefs, fears, hopes, aspirations, politics, religion,—in short embracing a catalogue of topics more extensive than that furnished by Talkative to Faithful, and this is *CONVERSATION*. This serves as a constant relief to the heart, taking from it its sense of loneliness, and likewise serving many useful and beneficent purposes. It is the natural method of communicating those transient and unimportant thoughts that constantly succeed each other in the minds of all persons, arising out of the circumstances of the moment, as well as to convey graver ideas, in an unceremonious manner, suited to persons of all classes, and in all conditions ; either continuous, or irregularly interrupted, confined to one subject, or ranging over a variety of topics. It is peculiarly adapted to the wants of the eager and ductile minds of children, who thirst for knowledge, but are only able to receive it in single and striking facts, being unable to link one thought to another, or to give prolonged attention to a subject.

Public LECTURES possess some important advantages over the desultory, and often vague manner of *conversation*. It is true they are not applicable to so large and various a class of persons, since a lecturer confines himself to one subject, introduces facts in connection with it, arranges them systematically so as gradually to unfold it, and present it in its just proportions ; and this necessarily pre-supposes an intelligent, appreciative and attentive audience. But from this very circumstance the effort of the speaker is naturally greater, and he comes to his task prepared by previous study, which enables him to do it greater justice. The lecturer retains a considerable proportion of that familiarity and freedom which is the charm of conversation, so much so as to admit of occasional explanations, questions and replies between speaker and hearer, and the use of apparatus for the illustration of the subject ; but at the same time his tone and diction are more elevated and impressive than persons commonly use in their private intercourse ; and there are opportunities for occasional flashes of eloquence, which, like a bow shot at a venture, may find a mark little expected by the archer, may kindle into a

ne the slumbering embers of genius in some of the hearers, I create such a heat and action in their breasts, that no influence or deep rooted, earth-born cares shall be able to smother or keep them down; and they will go forth to join that illustrious band who are benefactors to their race—who enlarge the area of knowledge, ameliorate the condition of humanity, dispel the darkness caused by bigotry and fanaticism, and contend for that perfect law of liberty proclaimed by him whose "testimonies are sure, making wise the simple."

ORATORY is that method of communicating thought wherein the speaker, by a wise and judicious observation of those principles which are dear to the people he addresses, but which for the time lie latent in their bosoms, taking advantage of some timely circumstance in their condition, appeals to them to rouse and assert and vindicate those principles, calling to his aid the passions of his audience, until their hearts are on fire for action. Such is the method of the patriot, when he sees the living love of liberty, in his countrymen, grow dull and torpid under the benumbing influence of heavy and long continued oppression, when seizing upon the opportunity when a new burden is laid upon the accumulated weight that crushes them to the earth, he calls their attention to the magnitude of their growing wrongs, and, by skillfully appealing to their passions, suddenly awakens the love of freedom in their breasts, until they are

"Like greyhounds in the slips,
Straining upon the start."

Such is the manner of the philanthropist, who sees a world grossed in selfishness. He is ever reminding the people of that principle which makes all persons esteem it the highest privilege of their existence to do good to others; that to close their dying eyes with the reflection that they had lived in vain, that none felt their loss, that they had lived for themselves alone, would be the greatest of griefs, and thus wins them from vanity and worldliness, to the apprehension of that truth which is so slow to learn, "It is better to give than to receive."

POETRY is the utterance, which that heart gives to its emotions, which is ever yearning for the beautiful and true. It matters not whether it seeks to express its sentiments by pointing directly to the perfection of things, or by bewailing the absence of what it wishes, its aim is ever the same, to lift the thoughts from weakness, sin and sorrow, to strength, perfection and happiness. For this purpose it points out the pleasant aspects of things, seeks for favorable attitudes and lights in which to show them, delights to trace out the harmonies of nature, in the beautiful proprieties of the social system, in moral rectitude and truth in men, leading him to look upon all men as brethren, and God as the beneficent father of all.

If the position which we have given to Lectures be correct, it will be acceded that their influence must be very great—standing as the natural avenue through which knowledge is conveyed to the mind, enlarging and invigorating its powers and fitting it for its high duties.

Lectures are the property of all sorts of people, those of much learning or little, provided they understand the subject of which they treat. The mechanic lectures of new inventions, the traveler of what he has seen, the scholar of the sciences, the religious teacher from the truths of Revelation brings forth things new and old. By this means the mental abstractions of the learned are tried by the severe test of every-day common sense : no longer are the people dismayed when “Doctors disagree ;” some Elihu will be found to declare that “great men are not always wise,” and having waited till those who are elder than he have spoken, will declare, “I will answer also my part ; I also will show mine opinion.”

The time has been when the progress from error to truth was extremely slow, each successive step making an era in its progress. If “truth spoke to one, before other men,” it was still in danger of losing the advancement thus made, for want of some one to take charge of, and perpetuate the secret. For men to make an advance from old established truths, was to subject them to the charge of heresy, if not to persecution. But now we seem literally to have fallen upon the times, when “many run to and fro, and knowledge is increased.” No mat-

ter how wonderful an announcement a man may make, let him go before the people and explain his views fully to them, and they will hear and be willing to submit it to the verdict which time and the people shall pronounce upon it. Has he made a discovery in mechanism or science, let him tell it to the people in a lecture.

Has he traveled, let him thus describe the wonders of nature, and the manners and customs of the people of remote countries. If he sees principles at work in a community which must inevitably lead to disaster and ruin, let him explain them and point out the remedy. Does he see a good that might be adopted, let him give his reasons to the people that they may see them.

In this universal bustle and progress of mankind we expect that ministers of the gospel will not be idle. Their mission is to preach the glad tidings of salvation from error and sin to a world lying in wickedness, and their message is furnished them complete and full, by Him with whom there is no variability, neither shadow of turning. Their business in teaching is, neither to advance nor retrograde from the word of divine truth, but to guard that secret citadel from the encroachments of open and secret enemies, to deliver out, in due measure and season, the stores it contains, that the man of God may be perfect, thoroughly furnished unto every good work. The word of God has been hidden, perverted, and misinterpreted. Ministers must guard it against the oppositions of false science, from that vain deceit which is "after the tradition of men, after the rudiments of the world, and not after Christ."

The work to be performed by Lecturers is great and manifold. We look to them to advance intelligence in all its departments. We expect, through their influence, a purer taste and a loftier purpose will be infused into community. We expect the relics of superstition and barbarism to give way before them. We trust that, through the medium of Lecturers, the literary taste of village circles will find a more appropriate manifestation than in the flippant, "crude, disjointed chat" of debating clubs; that Sunday School teachers and ministers of

the Gospel, will, through them, infuse into the elements of society the divine doctrines of the Bible, and "contend earnestly for the faith once delivered to the saints.

The Lecturer goes forth into society to prepare and strengthen it for laborious effort:—like a wise ship-builder, who furnishes a sound and thoroughly built vessel, provides it with ballast and sails and all necessary tackle, a chart of its course, and a compass to guide its way; so that when the winds of heaven fill its sails, it may avoid rocks and quicksands, withstand the shocks of wind and wave, and come safely to the desired haven;—so he furnishes the mind with all appropriate knowledge, and strengthens it by exercise, that it is prepared for its high duties; and when Oratory, watching the favorable moment, stirs within it that principle, given by heaven, which impels it to shake off selfishness, and strive for the right, it is prepared for the effort, and as it struggles mightily in its progress, Poetry with meek and hopeful aspect, points *Excelsior*, "till truth and heaven are won!"

ART. V.—MINISTER AND PEOPLE.*

THE relations existing between the Christian minister and the people of his charge are beginning to elicit increased attention. And well they may. Each is in a most important and also in a peculiar sense dependent upon the other.

Without the ministry, the spiritual interests of the people will be altogether inadequately cared for. The Bible is in our houses, and conscience is in our hearts; but it is no less the

* (1.) *THE SUNNY SIDE; Or the Country Minister's Wife.* By the Author of "Little Kitty and her Bible Verses." Philadelphia: American Sunday School Union.

(2.) *A PEEP AT "NUMBER FIVE;" Or a Chapter in the Life of a City Pastor.* By H. Trusta, Author of "The Sunny Side," &c. Boston: Phillips, Sampson and Company.

(3.) *THE SHADY SIDE; Or Life in a Country Parsonage.* By a Pastor's Wife. Boston: John P. Jewett and Company.

dictate of philosophy than of revelation, that without the living voice men will not properly heed the lessons of either. In vain do Hoe's fast cylinder presses throw off the multitudinous sheets of the multiplying issues of the Bible Societies—in vain do even thousands of colporteurs from house to house distribute the Sacred Treasure all over the land and the world—in vain, too, does conscience cause us to writhe beneath the inflictions of its scorpion sting, and "make cowards of us all"—if the herald of the Cross goes not with them their mission is comparatively fruitless. Here and there, perhaps, an earnest and contemplative spirit would snatch up the precious seed, and afford a fitting soil for germination and growth. But the vast mass would rush on and regard it not. The whole brood of malignant passions would multiply in protean forms on every hand, while virtue with her fair, queenly daughters would turn away in despairing sorrow into perpetual exile.

Society could not remain unaffected. The strong bonds of confidence and affection which bind man to man, would be exchanged for the poisoned arrows of distrust and hate. Instead of mutual attraction there would be universal repulsion. In the place of the kindly offices of fraternity, there would exist only the ever craving, never satiated spoliation of selfishness. Order and peace and love would be swallowed up of confusion and reprisal and tears. So it is with heathenism; but much more would it be thus, if after having acquired the knowledge and the vices of civilization, we should lose the religious savor and virtue which induced it, and have proved a safeguard and a regulator to its evils.

Even exchange and trade cannot dispense with the appointed teachers of Christianity. They may, and but too often do, most impiously and recklessly trample Christ and his gospel under the greedy feet of gain, in obedience to the shrewd maxims of unholy trade. But pull down our sanctuaries, silence the voice of the preacher, and social insecurity and moral delinquency reduce stocks fifty per cent—in the end destroy a large portion of them altogether. It is not without a *quid pro quo* that the man of the world or of business contributes his

one tenth per cent—too often not one tenth of that—to erect churches and sustain the ministrations of the pulpit. If miserly shrewdness did not trust that Christian self-sacrifice—often sacrifice indeed—would supply the rest, it would readily advance the whole, on no better principle than that which induces it to invest ten per cent in a speculation which is morally certain to double the remaining ninety.

On the other hand, the minister is largely dependent upon his people. The treatment and the sympathy, or want of it, as the case may be, which he receives from them, have not only very much to do with his personal enjoyment, but still more with the intrinsic character and the results of his labors. They may very much increase and heighten the value and efficiency of his efforts; or they may, by negligence alone, render them comparatively unproductive—nay, they may thus even crush him altogether and hopelessly beneath an accumulation of disappointment, bitterness and despair.

To this feature of the subject, the books named at the head of this article have done much to direct attention. It was a mistake, probably, that the first of them was published by the Sunday School Union—tending to induce the impression that it is only a sort of child's book. It is small, and treats in such a simple but masterly manner of experiences largely within the reach of youthful comprehension, that children read it with interest. But the real mission upon which it, with its companions, comes, is to aid older heads in the solution of a problem, involving questions not only of right and moral obligation but also of philosophy and expediency. Indeed, both the number and the character of the interests affected by it, as well as a wide spread conviction that the popular practice concerning it is greatly defective, conspire to render it one of the most practically important problems of the times. It is not, however, unworthy of notice that the book was written by a woman; and perhaps womanly intuition, leading on to results which the intellect did not calculate or foresee, caused her to perform an almost unconscious work, and in consequence to select an apparently inappropriate arena for the commencement of such a movement.

Sunny Side may be termed an *exposé* of the experiences of a country minister, of that class of which New England has happily presented not a few examples, where ministerial life was begun and ended in the same place. It was written, we venture to say, with the pen not only of talent but of genius, and with a heart fully and familiarly sympathising with the experiences so glowingly and truthfully depicted. No one who had not shared in such experiences could so faithfully portray them; and the reader scarcely needs to be told, what has since transpired, that the author was both the daughter and the wife of a minister—the late Mrs. Phelps, daughter of the celebrated Dr. Moses Stuart of Andover. And yet in her position she probably never experienced the bitterer portion of ordinary ministerial life; and though she by no means ignores it, still observation—seldom if ever fully comprehending actual experience—perhaps does not always present a sufficiently intensive portraiture. But even the picture which she presents is far enough from being all sunny. Looking at it from a worldly stand point, the intermingling shadows are so frequent and somber as well nigh to belie the title.

Shady Side is of the same general character; but contemplates the ministry, as it but too very frequently is, as less permanently settled. It is a sad fact that in consequence of frequent removals a very large number, if not a majority, of ministers never fully realize what home is, unless they accept the song as literally true—"Tis home where'er the heart is." Of the gathered associations and affections which years and settled expectations only can accumulate, and without which the term home might as well be exchanged for "lodgings," they are utter strangers. Foreign missionaries justly receive our sympathy because they forsake home and kindred and friends for Jesus' sake, but how far short of the same sacrifice does the rotating minister really come? The difference is hardly worth a distinction. Nor is it strange that religious operations and influences are wanting in permanency and solidity, where there is not stability enough to retain the same pastor half a dozen years. It would be asking for effects in the absence of adequate causes.

The latter work is also more emphatically the child of experience—often deeply sorrowful, and sometimes intensified to bitterness. It even develops a sort of suspicious repining half disguised by a veil of perplexity and want, but keen and almost morbidly sensitive to the reception of suffering or neglect; and which it is to be hoped is not, and is not likely to become, a general peculiarity of ministerial character. Unpleasant experiences are allowed to absorb attention, until little else is seen. They are brought so near the mind's eye that they appear to enshroud the whole spiritual horizon; while in fact they are comparatively but spots in our feasts of love. It is infinitely better to possess the Pauline spirit, which contemplating the higher awards and supports of the faithful minister, practically and ever says of the bitterest of these passing experiences, "none of these things move me," neither count I even my life dear unto me. That which is true of every Christian, is preëminently so of the minister, that by continually brooding over the darker portions of his experiences, he can and will render himself perpetually miserable; or by contemplating the brighter portions, one can secure for himself the almost continual sunshine of happiness. As he does the one or the other, will his life be a shady or a sunny side.

It is not that such experiences do not exist; for there are few pastors to whom they are not as familiar as they are unwelcome. Nowhere in this land is the ministry a sinecure. He who, along with considerations of a higher character, is not prepared to endure want and perplexity, such as few other men endure, would do well not to enter the ministry—it is doubtful if he is worthy. Nor will the bold and startling revelations of this volume be without their value; and it was perhaps indispensable that the festering wound should be thus fully probed that it may be healed. It is not pretended, and it cannot be affirmed with any propriety, that the ministry should want and suffer as it does. The only necessity for it grows out of human depravity, and as matters now are, out of the neglect or the culpable remissness of the church. The highest authority in the Christian church has said that "the laborer is worthy—not merely of gifts, but—of his hire"—

is as much entitled to fixed and competent wages, as is the man who ploughs our fields or builds our factories. "Even so hath God ordained, that they who preach the gospel should live of the gospel." And that living is not to be stinted to the merest pittance that will keep soul and body together, and hide the nakedness of the latter from the gazing crowd. "Freely ye have received, freely give." This is now almost universally acknowledged; but such portrayals of ministerial sufferings evince that the support and sympathy now generally extended to the ministry, fall far below the demand of acknowledged principles, and is altogether inadequate to the necessities of the case. They evince that what has sometimes been thought to be a love of loaves and fishes, and what has been reprehended as "begging," *has a cause*. Familiarity with them cannot fail to elicit a heartier sympathy and a more ample and cordial support for the ministry. The church member who can read them without feeling and acting more generously and promptly toward his pastor, must already be the very extreme pattern of a model Christian, or else is not fit to have a pastor.

A Peep at Number Five is from the same pen as Sunny Side; and is written in much the same spirit, and with the same ability and force as characterize that work. In fact, it is little more or less than Sunny Side transferred to the city—bearing pretty nearly the same relation to ministerial life in our cities and larger villages, which that work does to it in the country.

Like Mrs. Stowe's great work, these three volumes will exert a powerful influence, and with that influence go far down the stream of time, not altogether on account of the superior ability or genius which produced them, but because admirably adapted to supply a manifest and pressing want of the times. Something forcibly to illustrate the practical operation of the generally existing relations between minister and people, was greatly needed, and the necessity was very generally felt and acknowledged. Seldom has the incipient supply been more worthy of the demand. It is not enough that the concatenation of abstract reasoning indisputably connect the admitted premise with the desired conclusion. Prove by purely logical

sequence that Ireland needs bread, and few are the loaves that hasten thitherward. But paint life pictures of Ireland's millions in the agony, the emaciation, the despair, the phrenzy, of starvation, and wind and tide and steam conspire to hasten a nation's spontaneous tribute. So these life pictures of ministerial experience will be more effectual than would be the most elaborate essays or reasonings, in correcting the popular misapprehensions and mistakes that almost everywhere prevail, respecting the duties which the people owe to the ministry.

Many sensitive, uncomplaining minds in the ministry will suffer keenly from this bold exposure of the numerous and sometimes almost ludicrous shifts and expedients, to which they are compelled to resort, to accomplish laudable if not indispensable ends with utterly inadequate means. But if this adding of a drop to the cup will tend to its removal altogether, it were not wise to withhold it. And it is better that they suffer thus for the time, than that the cause of morals and religion should so grievously suffer for the lack of that appreciation of right and duty, which the exposure will no doubt effectually aid in removing. For it must not be overlooked that whatever fetters or discourages the ministry—even whatever wounds or worries, not to say embitters, its spirit, is a blow that rebounds with redoubled force against the choicest and most cherished interests of the church and of society at large. A failure to discharge our duties towards it, is therefore in reality a blow aimed at our own interests. Anything which impairs its efficiency robs us of tenfold more than is necessary to give it its highest efficiency—is penny wise and pound foolish—is cheating the world a thousand-fold for the wondrous privilege of robbing an hundred-fold from ourselves.

The particular conclusions to which these volumes, together with the results of experience and a right observation, manifestly tend, are :

1. The ministry is inadequately supported. Reasoning *a priori*, upon abstract principles, it would seem that this *could not* be the case. It would appear incredible that an institution so indispensable to our dearest enjoyments should be so lightly

prized. That a class of men whose undivided attention and efforts are efficiently directed towards securing man's highest present and future interests, without whose ministrations those interests must of necessity almost immeasurably suffer, and whose presence and counsel are deemed indispensable in all the most important and solemn events of life—that such men should be treated indifferently, or their slightest necessity or want overlooked, would seem to be more than extravagant to assert. Yet a multitude of the sternest and every where recurring facts strongly belie such apparently safe conclusions.

But it may not be amiss briefly to consider what an adequate ministerial support is. It is sometimes said that it is what will enable the minister to live as his people—not so well as the richest, and somewhat better than the poorest; and thus assuming an undoubtedly correct principle, that salaries should vary with the comparative circumstances of the people. A large and wealthy church asks more of its pastor, and therefore ought to pay more. In a city or large village, or in the older portion of the country, living is more expensive, and hence salaries should be increased in proportion.

Probably no one will be disposed to deny that the house in which the pastor or minister lives should be as good as that of the average of his congregation; especially as he ordinarily has full an average amount of company to entertain. In a majority of cases, no house in the vicinity receives so many visitors and callers as that of the minister; and this also causes a greater wear and tear of furniture, carpets, and the like. Then as to his table expenses, the same considerations require that his grocery, meat and grain, or market bill, should be at least proportionally high. In many cases it must necessarily be more—it cannot well be less. Respecting both of these items, congregations who study and understand their own best interests, are seldom willing that their ministers should reduce expenses as low as the average. In some parts of the country, fuel is a small item of expense; but whatever it costs, the minister must in most cases be somewhat more abundantly supplied than the most of his congregation. Visitors require extra fires; and study must frequently be protracted somewhat

late, or be dispensed with almost altogether—a far worse alternative. For similar reasons, the expense of lights cannot be reduced.

1-10/11 The wardrobe of the minister's family must unavoidably be more expensive than that of most if not all of his people. It is not on account of pride or ostentation, but grows out of the nature of his position. The careless and reckless assertions sometimes made concerning this matter are false and cruel in the extreme. He and his family are almost constantly in the public eye. In the pulpit, at lectures, at meetings, at social gatherings, in the streets, calling upon the different members of his congregation, attending conventions, or receiving company—at all times he must appear in holiday suit. There is not an hour of the day when he is safe from being necessitated to appear *en costume* at scarcely a moment's warning. Taking these facts into the account, let any fault finder compare his minister's dress with what he wears into company—let any gossiping lady compare the bonnet of the minister's wife with such an one as she would wear into the same company, and the charge of vanity or pride against the minister's family, on account of dress, will be perceived to be too absurd for repetition.

That many of the congregation actually spend more for traveling and riding than does the minister, is probably true. But it is not true that there is any necessity for it. Of indispensable traveling expenses, he almost invariably has more than four fifths of his hearers. Should he ride as much as others for pleasure or convenience—and why should he not?—he would need more income for traveling than they.

And then there are the items of correspondence, papers and books, mostly items of expense altogether additional and beyond that of his people. Few congregations are willing to have a minister, so destitute of general acquaintance and influence as to have little or no correspondence; and fewer still, perhaps, are satisfied to listen to one as uninteresting and desultory as any one will be who does not read and study more or less, and who must therefore have a library. But yet, very few, even of these congregations, in deciding upon

the salary of their minister, make any adequate allowance for the cost of books, periodicals and stationary. In point of fact, few churches, especially in our denomination, properly appreciate either the cost or the *worth*—to them, as well as to him—of a good ministerial library. At the risk of being thought by many to be insane, we venture to affirm—what we have not learned without experience on both sides of the question—that from twenty to one hundred dollars, yearly, ought to be placed in the hands of the minister for this single purpose; and this, upon the supposition that he has a good library to commence with. Some churches will be the sufferers if the appropriation is not nearer two than one hundred dollars. If we had space, and did we not fear to almost scare some very good people by the amount of the bill, we would enumerate the current publications, both books and periodicals, of the past year, which in our judgment no minister can lack, without serious detriment both to himself and those to whom he ministers. The plan of having libraries, like parsonages, for the use of each successive minister, and properly replenished from year to year, belong to the church, is a good one, and we hope to live to see it reduced to practice.

*Libra-
ry
Parson*

But it must not be forgotten that like other men, the minister has parents or others, for whom both humanity and religion require that he should make some provision. Is it a man's duty to preach the gospel, and see those to whom he owes his existence and training suffer from want? There are also very frequent calls for benevolent objects made upon the minister; and why shall he not enjoy the luxury of giving as well as others? But how can he do either of these things, except some allowance is made for them in the amount of the salary?

Concerning provision for age and sickness, or misfortune, we should care nothing, could we feel that the ministry was—as we most devoutly and firmly believe it ought to be—so sacredly cherished by the church, as in all cases of disability to find adequate sympathy and support. The State forgets not the poor soldier who has served his seven years, when age or disease approaches; but when the minister serves ever so many years, in a far nobler service, he must, when want comes,

shift as he can. Let the church take proper care of worn-out preachers, and then no minister's mind need be distracted or diverted from his appropriate work, by efforts to provide for the future—he need not leave the word of God to anticipate the service of his own table. As it is, however, and until some such provision is guarantied, the salary in all justice—to say nothing of higher principles—ought to be large enough to admit of a small yearly accumulation.

Besides all these things, there are numerous nameless things, wants peculiar to the position and circumstances of a minister, which will go to augment the amount necessary to constitute an adequate ministerial support.

Accepting therefore the proposition that it is enough for a minister to live as his people, *in all things where his circumstances are the same as theirs*, it will be seen that from necessary and unavoidable considerations, an adequate ministerial support must be considerably above the average expenses of the families of the same size in the congregation.

And now the question comes, does the ministry generally receive an adequate support? After considering the items we have given, probably nine-tenths of the members of nine-tenths of the congregations, especially in our denomination, would not wait for us to say for them—NO! Happy are those whose preconceived opinions do not keep them from accepting newly discovered light, and thrice happy they whose practice fully corresponds to their convictions.

2. The support given to the ministry is often not given in a proper manner. Frequently, while promising a support, the matter is left altogether contingent; so that the minister cannot ascertain until the year expires what his remuneration is. Others pay in odds and ends, a little of this and a little of that, sometimes what is wanted and sometimes what is not—and even donation parties are occasionally resorted to, to *pay* a distinct or definite obligation. Very often, too, what is paid is delayed to the very last moment. What ought to be received quarterly, or monthly, perhaps is not received until after the year expires.

The absurdity and folly, not to say downright iniquity, of

these things are too apparent for them to need a serious refutation. The simple statement of them is enough to evince their glaring impropriety, and those who cannot discover it upon their very face, would hardly be convinced though one rose from the dead. And yet, there are but too few places where some or all of these things does not characterize the *modus operandi* of supporting the ministry. The minister must incur definite liabilities—for no one, not even the deacon, nor yet the greatest stickler for contingent salaries, will sell the minister a barrel of flour, a yard of cloth, or a pound of meat, without demanding a definite, uncontingent price—and then at the end of the year find, in nineteen cases out of twenty, that his actual receipts are considerably less than he had been led to expect, and hence he is in debt. If such an exceedingly rare case should occur, that the actual receipts exceed his expectations, then very likely he has suffered, and the cause has suffered, for the lack of that which might have been procured, if the amount of the income had been previously known.

Still more reprehensible, if possible, is the practice of paying the minister with "orders," or anything short of a full cash equivalent for the amount promised. Salaries are so exceedingly small, that of all men the minister is least able to afford to be the victim of the petty dishonesty often practised upon him. There may be cases where an order, or produce, or the like, is just as available as money, and where this is the case there is no ground of complaint. But such cases are extremely rare; and in them it would scarcely be an object for the person to do thus, rather than to pay the money. In spite of all the specious pretences urged in its favor, the real secret of preferring any such method, almost always is because such pay is not equivalent to money. And then, it must be remembered, what is equivalent to money to one person, often is not to the minister. Of the articles contributed at donation parties, and which actually were purchased with cash, a large portion are of but little real service to the minister. Fifty per cent in cash would often be far more available for his actual necessities.

Even where the salary is otherwise as it should be, pay-

ment is frequently so delayed as to cause most serious embarrassment. The minister must purchase on credit, and thus is compelled to pay from ten to twenty per cent more than if he could pay down. Sometimes payment is even so delayed as to injure if not ruin his credit. Now in all ordinary, and almost all extraordinary cases, it is actually *easier* for a church to pay promptly—say once a quarter, or better once a month, than to be delinquent. Everybody, upon a moment's reflection, will realize that a small sum paid four or twelve times a year is not felt as much as the same aggregate amount paid in a single instalment.

These considerations concerning the support of the ministry may seem to many as small things. But we are persuaded that inadequate support constitutes the real secret of not a little ministerial inefficiency. Besides what appears upon the surface, and which can be directly traced to this cause—and how much this is, many do not stop to consider—there are a thousand other mischievous things, induced by the want, the perplexity, and the bitterness, which this so frequently and almost necessarily produces. Perplex a man with torturing and tantalizing uncertainty as to how he and his are to be fed, and his mind is hardly fitted to develop the treasures of revelation. Let a minister feel that the church is causing him to suffer for the want of that which they can and are under Christian obligation to supply, let him perceive that all their other employees, even to the lawyer, is much more abundantly, promptly and uncomplainingly paid than himself, while in other avocations he could fare as sumptuously as other men, and it is little marvel if he become so discouraged as either to abandon the ministry, or more likely to lose the courage and faith—the heart—essential to success in it. Let him perceive that professed Christians, who are or ought to be the light of the world—the highest examples of virtue and integrity anywhere to be found, and who have covenanted to consecrate *all* upon the altar of their devotion to Christ—let him see them practically loving their money or their prejudices more than their God, and treating his ministry as though it were a burden, to be shunned to the last extremity—what wonder if such

men turn worldings, or infidels, or embittered misanthropes, and in their disappointment and despair give place to the devil and his works!

3. The social treatment of the ministry is often inconsiderate. This point is worthy of extended notice, but time and space admonish to brevity. Suffice it, that the church can in this respect render their minister almost anything that they desire. They can drudge and weary him, until he will be little more than a drudge, or they can so lighten and sweeten his labors that he will ever be fresh and vigorous for every legitimate service. Treat him with indifference—by actions if not by words prefer the ministrations of others to his, and in a short time his ministrations will not be worthy of preference. On the other hand, be always in your seats in the sanctuary, instead of gadding here and there, or desecrating the sacred hour in slumber or visiting, speak well and encouragingly of his labors, forget not his virtues, have charity for his faults as others are obliged to have for yours, and in all respects treat him with the same consideration and generosity as if he were good and great, and if he be not great, he will be very likely to become so—at any rate he will seldom fail of being both good and efficient.

Making all due allowances for original diversity, greatness and efficiency are largely the creatures of circumstances. There are thousands of men, who have been conspicuous and have accomplished great things, but who were originally and inherently no stronger or better than thousands who have never been seen by the eye of public or social appreciation. These other thousands might have been equally great and efficient, by the same consideration and care. Does a church want an efficient minister? Perhaps they have a covetous eye upon a neighboring pastor. But before you dismiss your present one, permit us to whisper—just softly whisper in your ears—“Treat your present minister for a while with all the same consideration, respect, attention, kindness—display, if you please—in all respects just precisely as you would treat the coveted one, if you had him, and it would not be strange if the necessity for a change would very speedily disappear.”

The prescription is a simple one—it is easily tried ; and we venture to say no harm whatever will arise from such an experiment.

Could the church generally but possess a faint appreciation of the influence, for good or evil, which results from the various features of its treatment of the ministry, we are persuaded that Christianity would suddenly develop an almost unthought of efficiency. A new energy would awake almost imperceptibly in every quarter. Churches would become wonderfully strengthened and multiplied, and every agency of the gospel would produce unwonted results. For, talk as we will, as is the ministry, so is Christianity in its earthly, human developments, and as is the treatment of the ministry, so in a great measure is it ; and we are moreover persuaded that the faults of which we complain are far more those of ignorance and thoughtlessness than of intentional, moral obliquity.

It can scarcely escape attention that such considerations have no inconsiderable bearing upon the question of ministerial supplies. To raise the emolument of the ministry into competition with the awards of commerce and trade, would almost inevitably result in filling the ministry with worldlings—mere hirelings, who care not for the sheep. Such a result—if at all probable, as most certainly in this country it is not—could not be too severely deprecated. But depress its position and circumstances below a competent support and a proper social consideration, and you practically and really shut it against nearly all but those who are incompetent for the discharge of its functions. Unfortunately such a result is being but too extensively realized in our country, and in our own denomination. Already the call is not so much for ministers, as it is for competent ones. We could furnish men, who are *called* ministers, sufficient to supply all existing demands. But the truth is—if it must be told—the people practically refuse to regard them as such ; and yet are often so glaringly inconsistent as to persist in offering only those inducements which experience has already proved will not produce the article wanted.

It is of no avail to declaim against this acknowledged state

of things as wrong: It will be found to be the fruit, not of recklessness to the claims of right or of God, but of the legitimate and proper workings of human nature. Hence it is not that men now will not yield to God ; but as he works by means of human agencies, it is because the church does not use the appropriate, God-ordained agencies to induce them to yield to the call of God to enter the ministry. There would be equal justice and good sense in a minister, who should refuse to preach the gospel and then complain of the people for not obeying it. It is asking bricks without providing straw.

The true doctrine, it seems to us, is that the church, in all its relations to the ministry, should not only preserve it from want, but should generously extend to it everything that can at all add to its efficiency ; and that the ministry should so preach and practice as to evince that these things are regarded *only* as means to the highest of all ends, and that it entered upon its work, and continues in it, from infinitely higher considerations than any that can be derived from money or social position.

ART. VI.—NAMES OF THE SOUL.

While in the opinion of some, departed spirits are rapping loudly at the partition wall which divides the dead and living, and

“The sheeted dead
Do squeak and gibber in our streets,”

and bring tidings from the “land of shadows,” others are strongly denying that man has any conscious being beyond the grave until the resurrection brings him up to life, and affirm that even then, the *wicked* only lift their heads from the gulf of annihilation to hear their sentence, and sink from life again.

These antagonists of the soul's independent, conscious being after death, revive the old Epicurean dogma, that as all things arise from the union of atoms, so they will again be

resolved into their primary elements, the man, the beast, the vegetable meeting a common doom. The lowest sensual philosophers in Greece and Rome, among whom find Celsus, the bitterest enemy of Christianity, the elder Lucretius, &c., advocated this material origin and descent of man. Some teachers of religion have come at last to the Bible from its declared opposition to this heathen notion, and make it teach a doctrine which is abhorrent to spirit and letter.

Says Rev. J. Patton Ham, of England, one of the advocates of this doctrine ;—"Man is an organized being like all other organic natures, must owe his existence to his organization. As we are not acquainted with any species of organized being whose individuality survives disorganization, why, therefore, should we suppose the absence of any authoritative information, that the case is otherwise with man ; that man retains his individuality after his disorganization ! Have we not reason to repudiate an opinion which is contrary to analogy, and without the shadow of support from scripture?" Then the faculties of reason, reflection and conscience are not attributes of a mere materiality of being, an existence which has any claim to personality, but are the product of the peculiar relations of atoms and fluids which compose the body, the fabric woven off by the material springs and wheels of our physical machinery ! The mind then does not even enjoy the dignity of being wind, fire, ether, electricity, or any existence *per se*, but is a nonentity in fact. Man is not soul and body, but body ; and the soul is the mere hum of the material strings which compose the body, the vibrations of physical attributes, not the cause, the active energy and producer of thought and reflection as opposed to or distinct from sensation or nervous excitement, but a certain effect resulting from the peculiar motion of the particles and fluids which compose the physical being.

The object of urging this doctrine is to make sure the effect of the annihilation of the soul, or conscious being of the individual. And surely the task becomes very easy, after deny-

personal existence to the soul, to prove that it endures no conscious suffering after death. The future being of the wicked and righteous is made wholly contingent upon God's purpose to render immortal their physical natures, which he does not in respect to either party until the resurrection, and is never the case in regard to the wicked. They are merely re-created to be thrown into the "lake of fire," when their material natures of course are rapidly consumed, never again to appear in their former personality.

The arguments in proof of this total materialism of man, consist principally in verbal criticisms on the *terms*, description of man's nature while living, and his state when dead. From the fact that נֶפֶשׁ, (Nephesh,) which in the Hebrew Bible is translated Soul, is applied to the brute creation as well as to man, it is argued that the mind of man must be a part of his body, or rather the product of bodily organization. "Every candid disputant will allow," says our author, "that to fix the true meaning of the phrase *living soul*, is to preclude any argument founded on the process of breathing into man the breath of life,"—that is, it precludes any argument in support of the personal entity of the soul. "What is the meaning then of this phrase? Does it or does it not mean that man became an *immortal soul*?" Our author seems to mean,—Has man a soul capable of separate existence? This is indicated by the whole current of his argument. "Relying solely on scriptural evidence, I hesitate not to say that it does *not* teach that Adam became immortal in any sense. For, in the first place, it is a phrase that is not restricted in its application to man, but is applied equally to all the inferior creatures. In Genesis, 1 : 20, we read : "God said, let the waters bring forth abundantly the moving creature that hath life, or living soul. In the original Hebrew, in all the following places, Gen. 1 : 20, 21, 24, 30 ; 2 : 19 ; 9 : 12, 16, it is the same language that is employed of the lower animals as of man—they are invariably called living soul." The argument here is this : the animal is wholly organic, his life and soul are synonymous, he has no soul but his life, and that is purely organic, and of course dies, is extinguished when decomposed.

The same word is equally descriptive of soul in beast and man; hence man's soul is his life, and the fruit of organization and subject to the same fate as that of the brute.

Now it is true that נֶפֶשׁ חַיָּה (*living soul*), is equally applied to man and brute, but that by no means proves that man is wholly organic and subject to decomposition. It is important that we should examine this matter with care, weigh our conclusions honestly, and let the truth prevail; for it is of vast importance to man to know whether his soul lives when this tabernacle of clay is laid aside, or meets the same fate as nervous sensation, digestion or perspiration.

1. The assumption that the life, soul, of the animal is wholly physical, corporeal, and subject to decay, cannot be fully sustained. It is more philosophical to regard his life as a result of the infusion of a spiritual existence into corporeal matter, than the sole child of organism. It is well made out that animals possess over and above their dust,—their clayey elements—a supply of electricity, which enters and departs, increases and decreases, and in its movements has a great influence over the clayey parts, often causing death.

Is it not possible that life may be more dependent after all upon the action of the electric fluid than upon the relations of the particles of dust? And that *living soul* depends more upon some elements from without, than within the compass of the beast's corporeal nature?

Scientific experiment also proves that animals are possessed of an element not flesh, blood, or electricity, that is not subject to the laws of electricity; and yet is like it, only more ethereal, more nearly associated with intelligence. This element is less prevalent in beast than in man, yet the animal is possessed of it. Now may not this be the essence of his *living soul*? There is much more reason for supposing the soul of the beast even, to be a simple existence, added to, instead of springing from, his physical organization. This element may or may not be capable of performing the functions of animal life while separate from the organism. That the discovered elements which are joined to the living animal over and above his clayey properties, *exist* independent of the or-

ganism cannot be doubted ; the mode or fruits of their existence in all respects may not be so plain.

But enough is known to show that there is no impossibility of the soul-life of the animal continuing after the body is dissolved. And it is more than probable that the vitality of the organism is dependent as really upon the presence of this element which is extrinsic in one sense to the material, as upon the breath they breathe. A change in the physical functions may result in death, since it causes the departure of this "*soul-life*," while the departure of this element doubtless would cause death without any change in the organism. We do not design these remarks to prove that the beast's soul *does* survive the dissolution of the body, in the sense of living, but that such an event is *possible* even in the case of the brute, and that *living soul* in him is by no means a creature of organized dust. There are depths in the *living* soul of even the brute which we cannot fathom, and indications of properties far more refined and spiritual than his dust-body, and chances for a destiny wholly unlike that of the body, which should deter any person from asserting too confidently that man's soul must be material, or the product of materiality, because the same term describes equally the soul of man and beast.

2. Allowing that the *living soul* of the beast ceases consciousness at death, it by no means proves that man's destiny is the same. Man has a living soul, and the beast has a living soul, but it does not follow that they are identical in essence, attributes or destiny. So far as we know, they have some properties which are alike, and many which are unlike. Reason, conscience and the religious faculties are unknown to the brute, but common to man. It follows, then, that the *living soul* in man is possessed of higher, nobler, diviner qualities than that of the beast, or that these higher qualities are not included in this term, but described by some other expression, or not described at all. If the living soul of man includes these higher faculties, it differs in signification here, just so much as reason, conscience and faculties for religion differ from the propensities and instinct of the beasts.

This difference is immense, greater than that between vege-

table and animal life. There is a broad line of division between these natures; man's faculties tower above the brute to a sublime dignity. But if his faculties differ so much from the *living soul* of the animal, his destiny may fairly be inferred to be as dissimilar. His rational and moral faculties suggest an independence of nature and destiny, not subject to the contingencies of material organism, and which precludes the propriety of arguing from the soul of an animal to the soul of man, to settle either its nature or destiny. In Isaiah 42: 1 God describes his own intelligence by the use of the same term, and we may just as properly argue that God's soul is material, from this data, as to assert that man is capable of a conscious being separate from the body, because the same name is applied to him as to the brute. Annihilationists say "Man is an animal, nothing but an animal." So they may just as well say, "God is an animal; nothing but an animal;" for the same word describes animal, man and God. In the case of the animal, the term is limited to the nature of the subjects, i. e. instinctive being; in that of man it includes those sublime faculties before mentioned; in the case of God, it symbolizes reason and the moral faculties in an infinitely pure and mighty degree. But our author claims that *soul* (נפש) does not mean mind, but mere life. This however is wholly incorrect. See Ps. 86: 4. "Rejoice the soul of thy servant, for unto thee O Lord do I lift my soul;" Ps. 104: 1, "Bless the Lord O my soul;" Ps. 143: 8, "Cause me to hear thy loving kindness, for I lift up my soul to thee;" Ps. 139: 14, "Marvellous are thy works, and that my soul knoweth right well;" Prov. 19: 2, "That the soul be without knowledge is not good." In these quotations, acts of worship, understanding, reason and reflection, of which the brute is wholly incapable, and which it is folly to say are not attributable to *mind*, are predicated of *soul*, (נפש). It appears plain to us, then, that *living soul* is descriptive of the *mind* of man, and not life merely—that it has a meaning when thus used which it never has when applied to the animal; hence that the analogy fails, so far at least as it regards the distinctive faculties of man, and nothing can be thus inferred in respect to their destiny;

for their destiny may be as different from the brute's as their character.

If it were proved that the animal soul ceased consciousness at death, then it might be argued with some reason that, so far as man's soul is *like* the animal's, it will meet the same fate. So also may it be argued that man's soul, so far as it is *like* God's will share the same fate; i. e., live separate from the body. So far as we know, every being possessed of reason and moral faculties like God, is capable of living, and does live independent of all organism. Angels and devils have these faculties and live thus; as man is like God and these other rational beings in these respects, so we may conclude that *so far as he is such, he is capable of living as they live.* These faculties constitute man in God's image, and from his relationship and likeness to God we are strongly urged to conclude that man's soul survives the dissolution of the body. This conclusion is very much strengthened by the fact which a study of man's constitution demonstrates, that the independent, simple, mysterious agent, diverse in its nature from electricity and all material substances, which is developed in the mesmeric state, prevails more abundantly in man than in any other being of earth; and if it is not the soul itself, is its immediate instrument; and by its peculiarly refined and independent nature, proves that the soul which employs it, and which lies still farther back of the material and organic, is even more refined and independent of organic being for its existence or the active exercise of its functions. Every step of discovery in this direction points us still onward to an existence more simple, spiritual, divine, self-directed, rational and moral; and proves that "There is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and that this spirit gives life and value to the body by its union with it rather than derives energy or life from the body.

But there is another word in the Hebrew which more commonly describes this spiritual nature of man; viz: רֹּחַ, (*ruach*). Our author, and those agreeing with him, however, attempt to enlist this word also in the support of man's materiality. They claim that *ruach* literally means *breath*, and that it should so

be understood when used in reference to man. While commenting on Eccl. 3 : 20, 21, he says :

“ ‘ Who knoweth the spirit of the beast that goeth downward to the earth, or the spirit of man that goeth upward ?’ In this passage the word *ruach* which primarily signifies breath, and is derived from the verb to breathe, is translated with *two* English words, *breath* and *spirit*. Why should our translators in this passage depart from a uniform reading ? The only way I can account for this circumstance is, that they believed in the separate state and immortality of the soul, and therefore rendered this passage, not, I believe, clandestinely, (*Bravo!*) but under the influence of habit, (strange what habit will do !) or honest conviction, in harmony with their own doctrinal opinions.” “ ‘ There is no one that hath power over the spirit (*ruach, breath,*) to retain the spirit,’ (*ruach, breath.*) Eccl. 8 : 8, ‘ Then shall the dust return to the dust as it was, and the spirit (*ruach, breath,*) shall return to God who gave it.’ Eccl. 22 : 7. From these citations it will be seen that the words breath and spirit are interchangable, and that in the original Hebrew, one word, *ruach*, stands for both. It is evident that there is no support in these passages for the popular dogmas that the spirit of man is capable of a *distinct existence* in a disembodied state, and that the spirit is the *human personality*.”

The position taken here is perfectly plain. Breath and spirit signify the same thing. The spirit of man is the breath that fills his lungs, that is what God breathed into him, and the product was life, animal life, living soul. And when man's breath goes out, his spirit is gone and life is gone. The breath returns to the God who gave it, or to the air whence it came. Our translators are complained of that they did not uniformly render *ruach*, breath, and these modern Solons undertake the task of correcting this blunder. Could it be proved that man's soul was mere life, and that life the product of organization, and his spirit merely the air of respiration, his extinction of being by dissolution would almost necessarily follow. Indeed there would not be enough of him to make it a

matter of great interest whether he was annihilated or not. But let us inquire into the truth of these bold statements.

It cannot be disputed that the Jews had the idea of spiritual existence, as opposed to material or organic being. And having the idea of spirit, they must have had some word to express it. Their notion of God and angels was that they were spirit,—not composed of flesh and bones; and if we can find what word they used to set forth that notion, we shall be instructed. What is the word? It is the same *ruach* that Mr. Patton Ham, Mr. Storrs, &c., say should be rendered *breath*. If man's spirit is breath, then God is wind, and angels are gusts of air; and the Jews worshipped the winds, and these were the messengers that visited Abraham, Hagar and Naomi. Then God says, Gen. 6: 3; "My *wind* shall not always strive with man." Prov. 1: 23, "Behold I will pour out my *breath* upon you." Isa. 42: 1, "I have put my *breath* upon him." Ps. 104: 4, "Who maketh his angels *wind*." In the Hebrew of these passages *ruach* is used, and the absurdity of our author's assumption is seen in the nonsense which such a translation makes of these portions of scripture. *Ruach* is the Hebrew word for spirit, and the one which any Hebrew scholar would feel bound to use to express that idea. No other word compares with this in the uniformity of its use to set forth the idea of spiritual being.

There is no word in the Hebrew, Greek, or English languages which describes the being, properties, or operations of mind but is used in a figurative sense,—that is, in a sense not strictly conformed to its primitive signification. The whole history of language proves that words were first employed to denote material objects, and then some of them passed over to a spiritual signification. These were usually words which described an object or relation that bore some analogy to mind or its operations. So *ruach*, which originally meant air in motion, then breath, and, because of the invisible, ethereal, mysterious nature of air, came finally to denote the invisible, ethereal, mysterious spirit of God, angels or men. The transition is very natural and appropriate, and suggests to us that spirit, the final object it denotes, is even more refined and sep-

arate from the organic world than air, according to the usage of lifting a word from the grosser to the more refined signification. The history of our word *spirit* is identical with that of *ruach*. No one of course would dream that the word *spirit* in the English language means anything less than an incorporeal existence, possessing a personality in itself, and a capability of independent existence. No one is foolish enough to conclude that when the writers of the English language speak of the *Spirit* of God, the spirit of man, or of any spirits, that they mean *wind*, *breath*, or anything like it. We have no word that is so high, divine, opposed to, and in strong contrast with matter as this ; and yet in its origin and history it is just like the Hebrew *ruach*. Our standard Lexicographer defines it thus :

“ 1. Primarily, wind, air in motion ; hence breath. 2. Animal excitement or the effect of it, life, ardor, fire, courage. 3. Vigor of intellect, genius. 4. Temper, disposition of mind, habitual or temporary. 5. The soul of man, the intelligent, immaterial, and immortal part of human beings. 6. An immaterial, intelligent being.” See how naturally this word *spirit*, from the Latin *spiritus*, rises in its meaning from the upper border of *material* things, to that which is supposed to be immaterial. A scholar would be regarded as insane, who should deny that the progress of this word is from a grosser to a more refined idea, from a material to an immaterial object. We have just as little reason to deny that this higher idea is the one that first strikes the mind when the word *spirit* is used. This is now its leading and most prominent meaning. Most people would doubtless assert that *breath*, *air in motion*, was a figurative and remote meaning. How astonished we should be to have a man attempt to prove that the soul is *breath* merely, or physical life, because *spirit* primarily meant breath, or wind ! If the idea of an incorporeal substance, or existence, capable of life, thought, feeling, exists among us, what other word can we use to represent it ? That the idea exists, no one can dispute. That *spirit*, (*ghost*, which has a like origin, *gust* or *wind* might be used sometimes but not often,) is emphatically the word that represents the

idea, cannot be denied. But there is just as much reason for denying this use of *spirit* in the English literature, as for denying this meaning to *ruach* in the Hebrew. The words are synonymous. They are alike in their origin—stood for the same material object at first. Both gradually laid aside this material sense and rose to a higher and diviner sense. Both became the symbol of the idea which Jews and Romans and Saxons had of God, mind, soul, as distinct from all material existence.

See the correspondence of their significations. Prov. 28 : 28, "He that hath no rule over his own *sprit* (*ruach*) is like a city without walls." Prov. 29 : 11, "A fool uttereth all his *mind*," (*ruach*). Gen. 41 : 8, "The *spirit* (*ruach*) of Pharaoh was troubled." Eccl. 7 : 8, "The patient in *spirit* (*ruach*,) is better than the proud in *spirit*," (*ruach*). Suppose that we should just follow the advice of our annihilation friends, and translate *ruach*, in these passages, *breath*. "He that hath no rule over his own *breath*." "A fool uttereth all his *breath*." "The patient in *breath* is better than the proud in *breath*." What perfect nonsense this makes of the Bible! To the *ruach* of the Hebrew is ascribed the power of thought, love, patience, moral reflection, as we have seen in our quotations from the scriptures. It is perfectly ridiculous to ascribe these faculties to *breath*. *spirit*
breath
Intellect

But it is replied, we do not ascribe them to *breath* but to the *person*, of whom (or which) the *breath* is a symbol. As *breath* is essential to life, so it is put as the representative of life, and all its functions. But this is yielding the fort. If *breath* may be a representative of the whole person, then it is not always to be translated *breath*, but may and does have a meaning as high as the highest of man's faculties; it may signify an immaterial soul. But why is it significant of the personality of thought and reflection? Why is it put in opposition to flesh and blood, or the dust-body in its nature and destiny? Blood is the symbol of life often. God tells us that the "life is in the blood." Why are not reason, reflection, and religious faculties predicated of blood? Blood often stands for the person but never for the mind. If mind and life are interchangable. *Blood & mind*
is same
things
life

ble terms, why are not blood and life also? It is never said that life is the breath, but thought and moral sentiment are ascribed to *ruach*, and never to *dam*, blood. The reason is plain. Blood is animal, physical; *ruach* has a meaning above it, and contrasted with it; just as spirit is in our language contrasted with body. We speak of "shedding our blood for a good cause;" "our liberties were purchased with the blood of our fathers;" &c. where blood is the symbol of life. We mean that we will lay down our *life* in the cause. But we by no means confound this symbol of life with mind and spirit. And the fact that this symbol of life never has the faculties of mind predicated of it, proves that the Bible agrees with the popular notions in this respect; that physical life and *mind* are wholly distinct in nature, powers and destiny. Then whatever the *ruach* is, whatever may be the faculty of spirits, whatever its origin and essence, it is not blood, nor mere life, for of neither of them is reason or religion predicated, nor are the terms descriptive of them, descriptive of these higher functions of our nature. The body returns to the dust, but *ruach* is never said to have that destiny; but returns to God who gave it. So it is contrasted with the body and its life in every item of its nature. The body is never called *ruach*, and the *ruach* is never called body in scriptural language.

The sublime and spiritual meaning of *ruach*, when applied to rational faculties, is still more striking when it is remembered that it is descriptive of the nature of God, the Eternal Spirit. Job 33: 4. "The spirit (*ruach*), of God hath made me." Ps. 51: 12. "Uphold me by thy free *Spirit*," (*ruach*). Ps. 51: 11. "Take not thy Holy Spirit (*ruach*) from me." Isa. 63: 10. "But they rebelled against his Holy Spirit," (*ruach*.) Is it an accident that the same word which denotes the rational part of man is also descriptive of that God who is a Spirit? Is there not a likeness in their nature which justifies this companionship? Did not God create man in his own image? And is not this a sufficient reason for the use of this word in common, in relation to Creator and created? Both have reason and conscience, both are spirit, so far as their faculties are concerned; and hence man's soul is not subject to

the contingencies of physical life and death any more than God is. Christ informs us that a "Spirit hath not flesh and bones," but the rational part of man is a spirit, and must have life distinct from the body. It is raised to a glorious fellowship with God in time, and goes to God when the body dissolves. How could the inspired writers have given us stronger assurance of the dignity of our souls? The only word in the Hebrew language that bears this divine meaning describes it, and by identity of name it is brought into companionship with God, and has license to claim a likeness to him. Then the soul is associated with God as possessing life in a peculiar sense in contrast with the brevity of physical life. Sam. 25 : 26. "*As the Lord liveth, and as thy soul liveth,*" where the life of the Lord and of the soul are put upon the same basis. This reminds us of Paul's language; Acts 17 : 28 ; "In him we live and move and have our being ;" which indicates a capability of life above the life of the body.

This doctrine finds support in the fact, so often recognized in the Bible, that at death some part of the being departs from the body. Death is spoken of as a going out, giving up of something. "Into thy hands do I commit my spirit." "The spirit returns to God who gave it." The *ruach* leaves at death, and of course does not suffer any more change in its capabilities by the dissolution of the body, than a man does whose house is burned down. The body is called a house, tent, tabernacle, and the soul a tenant.

At death the spirit leaves the body

The common phrase—"gathered to their fathers"—favors this idea. Abraham, Ishmael, Isaac, Jacob, were gathered to their people. Now they were not buried in a common tomb, their bodies were not gathered together. Then it must have been the *ruach*, spirits, that were gathered into a common receptacle or abode. This language proves at least that the ancients *believed* that the part of man which constituted him a *man* in distinction from the brute, departed to an abode where the relationship of fathers, people, &c., was recognized and enjoyed still. As it regards the death and burial of the body, its destiny was common to that of the animal world, where the relationship of kindred and friends is unknown.

Thus far in this discussion, we have not attempted to show what the spirit's essence and essential nature are, nor do we regard this to be necessary. We think that the foregoing makes it clear that the spirit is not *breath*, animal life, or the mere product of corporeal existence; that the argument from the names of the soul to the end that it is not a spirit, an entity of itself, is obviously fallacious. On the other hand, the spirituality of the soul, finds great support from this source. It is brought into close relationship to God, both as to its name and nature. Our ignorance in respect to the essence of rational life yields no support to destructionists. If mind was the product of material organism, we should be able to subject it to physiological analysis. The impossibility of this is evidence that its nature is not bodily. It is not of dust, and to dust it will not return.

ART. VII.—BIBLICAL THEOLOGY.*

It would appear, at first view, that a formal defence of the Bible was a task nearly or quite superfluous. Were it any other book, the well known facts of its history and its obvious literary and moral features, would preclude all controversy respecting its origin or authority. It met at its birth, and it has ever met since, the very same kind of opposition which now springs up before it from the human heart. Ridicule has sneered at it, philosophy, so called, has weighed it in its balances and pronounced it wanting, malice has fiercely fought it, learning has sought to disprove it, criticism has jealously tested its pretensions, civil legislation has put it under ban, ecclesiastical presumption has kindled fires for it and its readers, and treachery has given it the kiss of Judas. Still it lives. The efforts against it have served to increase its students, it has seemed to gather up its forces in every struggle with its foes, and edicts against its friends have usually operated to

* LECTURES ON THE TRUTH OF THE BIBLE. By Eli Noyes, D. D. Boston: Gould and Lincoln. 1853. 12mo. pp. 364.

rouse up their courage to the point of a joyful martyrdom. Its empire enlarges, it is every where the herald of progress, all the elements of human elevation spring up in its path; hoary despotisms tremble at its coming, and crushed and hopeless hearts hail it as the flaming prophet of a resurrection to mankind. Like the early disciples of Christ, its truths are diffused by persecution, and its tempest-scattered leaves give healing to the nations. Admitting it to be false,—the work of designing men, its history, its present influence and future prospects, involve a miracle an hundred fold more stupendous than any of which it gives an account. *It is a even if*

Yet the Bible has still its foes, both open and concealed. The attempt to prove it an imposture, even, has not yet ceased. Arguments and objections are brought forward with bold effrontery, as if they had not been an hundred times answered, and their authors been made ashamed of them. Men pompously repeat the assertions which Butler has rendered ridiculous, as though they had never heard of the "Analogy," or had forgotten that even the fool-hardiness of skepticism had never attempted a reply.

But these are not its worst foes. The logic and the heart of any man who treats the Bible as did Thomas Paine, (and on the supposition that it is no revelation, his severity is deserved,) will not escape suspicion. It is too late to dismiss the Bible with a resolution pronouncing it a vicious fiction, *a la France*, or contemptuously rule its evidences out of the court of rational inquiry. The very stones of the street will protest against the injustice, and the affections of a thousand hearts cry out at the sacrilegious violence. The professed reception of the Bible, while its obvious meaning is so explained away as to rob it of whatever is peculiarly its own, after the manner of German rationalism or many-named spiritualism, is the source of much more and greater peril. The reverent employment of its language will allay suspicion, and at the same time be made to lend an apparent support to doctrines and practices whose overthrow was not the smallest part of its mission.

We hail with pleasure, therefore, any well-timed effort to

carry us back to the plain teaching of the Bible, and make it speak to us with the clear tones and the high unction of divine authority. Free from the errors of transcription, divested of the false and ridiculous glosses of theological Schoolmen, he is a public benefactor who brings forth that wondrous book and deposits it still more safely within the human understanding and heart. It is a work scarcely less needful than that performed by the great Jewish leader, when he hewed out the tables of stone and went up the second time to secure the inscription of the commandments, and then laid them carefully away in the Holy of Holies.

Such an object the author has attempted to secure in the work whose title is placed at the opening of this article. It is the result, as the author states in his preface, "of several years' close study of the Sacred Scriptures." To us, the book will have a special interest in which we do not expect all its readers to share—it is one of the earliest contributions made by the Freewill Baptist Denomination or by any one of its members to the public theological literature. If we could have chosen, nothing would meet our wishes better than to have our rational confidence in the Bible, the subject of our maiden effort in the temple of letters. That word is the pillar of our confidence, the inspiration of our spiritual life, the anchor of our heavenly hopes, the only pledge of our Christian success. It was fitting, therefore, that we should take our new attitude before the world with that book clasped firmly in the one hand, while with the other we point exultingly to heaven, and cry :—

"Thy word is everlasting truth ;—

How pure is every page !

This Holy Book shall guide our youth,

And well support our age."

May our future efforts justify and illustrate this early uplifting of the Divine Word as the standard for the rallying of our forces.

No attempt is made in this volume to traverse and explore the whole field of the 'Evidences.' The author presents evidently those views which are most interesting and impressive to himself. Many of the arguments usually relied on as proofs

of the truth of the Bible, are here only glanced at, or altogether omitted. Many of the presented testimonies will doubtless weigh much less with a great portion of the readers than they do with the writer of the book. But all this is to be expected. Structure of mind, modes of thought, extent of attainment—these and many other things will come in to affect the conclusions reached through any specific channel of investigation. And we are always pleased to have a man speak to us from his own stand-point, express his own views, in his own mode, and reason in conformity to his own principles of logic. This Dr. Noyes does in the book before us. He copies his method from no predecessor or contemporary. To be sure, he makes free use of whatever has been contributed by others,—as, in such a department of inquiry, who must not?—but in the combination of the materials and in the ideal result at which he aims, he takes counsel of himself. *Evidence = ed diff by diff*

The serious illness of the author, during the time while the work was passing through the press, has forbidden a thorough proof-reading; and the result is that orthographical errors are somewhat numerous, and the grammatical construction of a few sentences is more or less defective. The issue of a second edition will afford opportunity for removing these slight and superficial blemishes from what is otherwise a pleasant thing to the eye.

The general style of writing adopted, is plain, direct and *pretty* lucid, not casting ornament entirely aside, but ever keeping it subordinate. Words of Saxon origin are evidently preferred to terms borrowed from more classic tongues. For the sake of clearness, terms are often repeated on the same page in preference to the use of synonyms, even though the composition thereby suffers in respect of smoothness and literary finish. The discussions often take him over the fields of historical, scientific and philological criticism, but, as far as possible, technical terms are avoided, and the reasoning adapted to minds of ordinary capacity. The author has written for common readers, on topics which have been little accessible to them heretofore, and the effort cannot, we think, wholly fail of success. *pretty*

It is suggested in the preface that the order of discussion may not be the most natural, and the independence and completeness of each Lecture is given as a reason for taking little pains in the arrangement. We think a different method would have been more natural, and left an impression of unity on the mind of the reader now wanting; that it would have made the course of argument more easy of recollection, and thus have added something to its aggregate force. For example: The first five Lectures constitute a series of advancing steps, beginning with the recognition of the existence of the Bible as an important fact, then setting out to explain its origin, trace its historical march downward, and closing with the "Standard by which the Bible is to be examined." The next six Lectures have for their subject "the great idea of the Bible," viz: THE MESSIAH. His development is followed down from the faint glimpses afforded in the Pentateuch, through prophecy, his advent, his miracles, and his character as a Teacher. This, too, is a complete series, following the preceding most naturally; and the author's elevation of style and growth of enthusiasm seem to keep pace with the march of his discussion from the glimmer of that spiritual twilight to the noon-day glory of the Sun of Righteousness. In the Lecture on "MIRACLES," the argument in proof of Christ's Resurrection is a clear and impressive deduction of particulars, and, on the whole, possesses a compactness and strength we have never seen surpassed.

After having gone over such a field of study, it was with a little feeling of incongruity that we went through the reasonings of Lecture XII, whose subject is, "DEVELOPMENT OF MAN'S FIRST RELIGIOUS IDEAS—GOD." The transition from the *highest* development of God to us,—which had been reached by successive steps of discussion, and appeared in the living Christ, teaching wondering men and women, to the simple abstract idea of a Supreme Being rising from the depths of a logical necessity—this transition we say was somewhat abrupt, and seemed to take us backward rather than forward. The more natural place for this discussion would seem to be at the opening of the volume; for we would not have it away.

Lectures XII and XX inclusive, seem to constitute a third series, following the logical idea of God up through its various forms of embodiment. Nature, in its various departments, is appealed to for testimony, and as rapidly as it is secured it is compared with the scripture record. Traditions, antiquities and history are inquired of in confirmation of the bible-teaching, and modern science is interrogated, not without success. Numerous engravings, copied from the Egyptian monuments, are presented, for the purpose of affording the key by means of which the valuable treasures of the ancient history, customs and literature of that people have been laid open to archæological exploration. In an appendix of twenty pages, is found what the author terms "an anatomical explanation" of John, 19: 34. It might rather be called a scientific argument, demonstrating the truth of the Evangelist's testimony, touching the death of Jesus on the cross, and lending most conclusive incidental proof to Christianity. It was furnished by Dr. Abner Phelps, of Boston, "a medical gentleman of years and extensive practice." It is hardly too much to say that this, of itself, is worth the price of the book.

Regarding the merits of the book as a whole, we see no room for doubt respecting its value. It is emphatically *multum in parvo*. There is much that is new and original in the reasoning and modes of illustration; and as a stimulus to thought—a test of value not surpassed by any other—it is full of force. He who reads it will think, not only while he reads, but after the volume has been laid aside. And far more do we thank the man who communicates a new impulse to our own intellect or a higher enthusiasm to our own soul, than him who only lodges a mass of facts within the storehouse of our memory, or simply solves a problem with which we have been perplexed, and then leaves us in a willing indolence or a self-satisfied ease.

That we should deem some points over-pressed, and subordinate conclusions too hastily drawn, is only saying that we see with different eyes, and weigh evidence in different scales, and measure propriety of expression by different standards. We lay down few such volumes without dissent from some-

thing contained in them. This is no exception. We cannot yet endorse all that is said touching the double sense of prophecy, and have doubts whether the eye of the Jewish nation in its infancy saw the future so clearly through the telescope of types, as our author seems to suppose. Still we express our want of confidence with diffidence. The following statements seem hardly adequately guarded and limited.

"The spiritual meaning of all the prophecies points to, and gives a testimony of Jesus. . . . True, the prophets introduce much that is local and natural, but all is either introductory to, or figurative of, the Messiah, who is the Sun in the firmament of prophecy. Whenever a prophet attempts a description of anything national, his soul is soon possessed of a heavenly fervor, and he imperceptibly slides into a description of something connected with Messiah's reign. . . . When he celebrates some great deliverance, like emancipation from Babylon, the language arises in fervor, till it cannot be lavished upon anything short of the spiritual deliverance which was to be accomplished by him who was to speak deliverance to the captive, and open the door of the prison to those who were bound." *Lecture IX., p. 100.*

Under the head of 'Unity in Variety,' occurs the following illustration. There may be much more force in it than we are able to perceive; but where the examples are so many and obvious and striking, it is questionable whether there might not have been made selections whose testimony is more forcible.

"4. If we compare vegetation with crystalization, we shall find that one law, to a great extent, governs both. The frost upon your window assumes the form of trees. This appearance always predominates. After a sleety rain, an evergreen seems to have a set of additional leaves of frost, built on at the ends of its own, of precisely the same form, that could not be distinguished from the real except by their color. Thus the leaves of the spruce and fir, and the frosts of heaven, are controlled by one law. Is there not unity here?"

"5. A striking analogy is seen between human genealogies and the forms of trees. Nothing is more natural than to represent the genealogy of families by trees. This is no arbitrary contrivance, but it really has its origin in the great law of unity which governs all nature; as is apparent from the fact that in all ages and nations the genealogy of families has been thus represented." *Lecture XIII., p. 162.*

As a logical proof of the existence of God, we have never met anything in the same space more simple and satisfactory than the following:

"1. Just as soon as man becomes a creature of reason, he has an idea of the finite and the imperfect. He knows himself and he knows others about him to be finite and imperfect. It matters not how great a savage or how great an idiot a man is, if capable of reasoning at all, he knows and admits himself to be finite and imperfect. Now the finite and the imperfect are the correlatives of the *infinite* and the *perfect*, and one cannot think of the former without also having an idea of the latter, any more than he can think of an object without an idea of space. The idea of object necessarily suggests space, and space is a reality; so the *finite* and the *imperfect* necessarily suggest the *infinite* and the *perfect*, and hence the infinite and the perfect must be a reality. If, therefore, man *necessarily* has an idea of an infinite and perfect God, and all necessary ideas are [*represent* ?] realities, it follows that there is really a God of perfect goodness, and whose infinity enables him to be good to all." Lecture XIV., p. 175.

In the same Lecture, whose subject is the "Goodness of God," occurs the following illustration, which to us is admirable, and as pleasing as it is new.

"We may take another illustration from the arrangement of our fears. Our first impulse is to run from the fearful object; and this is certainly the very best that could be done in a great many cases, since we are constantly exposed to powers that are too strong for us. But we, perchance, look back upon the enemy, and he is not so large and formidable as we at first imagined. Our second impulse, therefore, is to stand our ground and oppose the foe; and this, in the majority of cases, proves the best. There are but few men who do not overcome their opponents many more times than they are overcome. This earnest contention, then, if in a just cause, is the very discipline that all men need. But suppose the fearful object overcome us, the third effect of fear is to paralyze; and this is the most favorable condition for one to be in when he falls disarmed into the hand of a deadly foe. Even the lion seldom crushes his paralyzed victim. Yielding often "pacifies great offences." Falling helpless into the hand of an enemy has often secured life, where it could be accomplished neither by fleetness or strength. Should the worst come, and death ensue, the paralyzed victim is less sensitive to its pains than he would be in any other condition. Had there been a complete reversion of this order—were the first effect of fear to paralyze, the second to prompt to resist, and last of all to excite to flee, what misery would have been the result! Now, how clearly God has manifested his goodness in arranging all such matters "just as he has done." p. 180.

We trust the work is to meet with a ready and extensive circulation. It can hardly do less than interest the reader in the study of the Bible, and invest that volume with a newly perceived dignity. They who suffer from the encroachments of a spreading skepticism, will be aided to the exercise of a

rational faith ; and the aged Christian, walking onward amid the light of years of experience, will find his step still firmer and his heart more exultant, as this book shall reveal to him the glories amid which he moves, and disclose with added distinctness the character of HIM toward whose temple he continually ascends. And, within a brief compass, the public teachers of religion will find here much to aid them in their work of expounding, enforcing and applying the law of the King of Kings. We hope the talent for authorship among us will be invited to its highest forms of exercise by the appreciation of this early effort, and that the taste which craves the strong meat of literature and theology may be promoted by the study of this book. We commend it to the attention of our readers, with the following just and forcibly expressed views touching the conditions of human success in life ;—a quotation which will constitute a fitting close to this article.

"5. God has shown his goodness in that he has made man's highest happiness to depend upon the mind, and not upon physical circumstances. There are thousands of indications that God never made man to be a creature of passive enjoyment, but a creature of virtuous activity. It was not so much the will of God that man should be *right* in sentiment and *easy* in circumstances from the commencement of his natural life, as that he should be ever exerting himself in struggling to become right, until he can find enjoyment in this very strife. Accordingly God has not made human history to be one stream of uninterrupted progress. The children cannot begin just where the parents have left off. The old house has fallen down, so has the stone wall, and the garden is all grown over with weeds ; the old garment is worn out, the implements of husbandry are broken, the well is caved in, and government itself needs constant renewing. In almost all respects, the child has to begin with the alphabet. From the very commencement of his being, he is made to feel that he is in a world of opposition. The fond mother gradually withdraws her encircling arms and leaves him to the mercy of his own trembling limbs, while his standing is quite doubtful ; nay, when his falling once, twice and thrice is quite certain. Well, let him fall ; let him burn his fingers till he learns better. God has made THIS BEING to take care of himself—to struggle for his own preservation and exaltation. He is not like the lamb born with a garment, not with instinct like the spider, the bee, and the beaver, to build himself a house. He is a creature of reason, and is to know no more than he learns, and is to have no more than he works for.

O, how easily God might have placed us in comfortable circumstances, from the commencement of our existence ! Indeed he might ! And if pas-

sive enjoyment had been the grand end of our being, he would have done so. But mere enjoyment is not the end of our being; it is duty. Ah! duty is often hard, and its rugged pathway often lies through tangling thorns and briars, and is an exceedingly self-denying, cross-bearing way. O! how much there is that is inhospitable all around us, and scattered all over this universe, and from time to time we must encounter the worst. Still, ours need not be a life of misery. God has constituted us in such a manner that we may find our highest happiness in doing our duty, however toilsome. Does not he who has, by long habit, become passionately fond of a certain kind of labor, feel happier in it than he could feel in passive enjoyment? Now he who has learned the great lesson of finding his highest happiness in duty,—has made the improvement which the training of his whole life was intended to teach,—fulfils the design of his being, and can be happy irrespective of outward circumstances. God knew that there were outward circumstances enough to make a hill of any plain, especially in this world, and hence it was his design to educate his child, man, in such a manner, that he could find a hill nowhere. No! were it possible for one who makes it his meat and drink to do the will of God, to descend to the lowest regions of the world of darkness, it would be a heaven to him, since he would carry a heaven in his own bosom. Must not HE who has made this arrangement be himself good?" pp. 181, 182.

*Enjoyment
not the
end of our
being*

ART. VIII.—IMMIGRATION.

ONE of the proudest boasts of our country is that it is the "Asylum of the oppressed." With a very strange exception in the case of the African, the inhabitants of all countries and of all climes are welcomed to our shores, and to the enjoyment of our free and prosperous institutions. The participation of all the rights and privileges of native born citizens is even within their reach, very soon after they tread upon our soil. Whether they come as adventurers, seeking wealth or fame, whether they come as political refugees, fleeing from tyranny, or whether they come as starving millions, seeking for bread, they are alike welcome. We have a home for all, work for all, and what is more, pretty nearly an equivalent to return for every service rendered us.

Joyfully, and may we not say gratefully, accepting this generous offer of welcome, thousands and even millions have abandoned the clustered associations of country, home and

kindred, and have sought a new home within the borders of this growing Republic. According to the returns of the last census, (1850,) there were then in this country more than two millions, who were born in foreign lands. The following table exhibits their precise numbers, and the most of the respective countries from whence they came.

From Ireland, - - -	961,719	From Scotland, - - -	70,550
" Germany, - - -	573,225	" France, - - -	54,068
" England, - - -	278,675	" Wales, - - -	29,868
" British America, -	147,700	" All other countries, -	95,022
		Grand total - - -	2,210,828

The succeeding table shows the numbers of some of these classes that have settled in several of the States. The column of "other foreigners" does not include immigrants from England or British America.

Settled in	Irish,	Germans,	Other foreigners,
New York,	343,111	118,398	64,569
Pennsylvania,	151,723	78,592	26,250
Ohio,	51,562	111,257	28,512
Massachusetts,	115,917	4,319	11,665
Indiana,	12,787	28,584	15,653
Illinois,	27,786	38,160	48,593
Wisconsin,	21,043	34,519	51,917
California,	2,452	2,926	17,699

New York has a larger aggregate and also a larger comparative foreign-born population than any other State in the union—nearly one fifth of her inhabitants being of that class, or 658,098 in a population of 3,090,022. She has also nearly one third of our entire foreign-born population within her borders. About one sixth of the inhabitants of Massachusetts are foreign-born, about one eighth of those of Ohio, nearly one ninth of those of Pennsylvania, and a little more than one tenth of the entire population of the country.

These estimates, of course, do not include the children of foreigners, born since their arrival in the country. These form a sort of intermediate class, partaking much more of the spirit and character of our native-born population than do their parents, and yet retaining more or less of the most prominent characteristics of their race and country. Their number it is difficult to ascertain. Perhaps the best approximation to it

may be based upon the estimated nett increase of our population, exclusive of immigration—taking it for granted that their increase is the same as that of our population at large. According to the American Almanac,* our population doubles in this way in about twenty-nine years. The same authority† estimates that from 1790—about the time that such a calculation should commence—to 1830, nearly one million two hundred thousand immigrants arrived in the country. But Niles,‡ whose accuracy is seldom questioned, gives the actual returns from 1820 to 1830 as only about one-third the number given for that period in this estimate. Assuming, however, that the real number was one million—which we think to be questionable—their descendants can now hardly number more than two millions.

From 1830 to 1840, the American Almanac gives the number of immigrants as 862,040. They, perhaps, have been here upon the average half long enough to double—making the increase about 450,000. In 1840, the number of immigrants was 115,206,§ and in 1850—excluding California, as comparatively few of the immigrants there were foreigners||—it was 271,718.¶ Taking the average of these numbers as the average yearly increase for the period from 1840 to 1850, we have for these ten years the sum of 1,934,620. But their increase could hardly be more than 500,000—giving us a grand total of the descendants of foreigners of only 2,950,000.

In these latter calculations, no allowance is made for the fact that something more than the increase since 1830 must be composed of American-born descendants of foreigners, who therefore are not included in the present number of foreign-born population. But, on the other hand, no notice was taken of the fact that of the immigrants arriving before 1830, many are now undoubtedly alive and hence are included in the present statistics of the foreign-born population. This, especially when we remember that no allowance has been

* For 1849, p. 174. †See as before. ‡Niles Register for 1831, p. 273. §Niles Register for 1841, p. 48. ||See preceding table. ¶American Almanac for 1852, p. 224.

See Hoar's statement in the House.
1855

made for those who have returned, or emigrated to other countries, is probably a full offset to the under estimate in the former case.

It will thus be seen that the number of our foreign population, enormous as it is, is still quite generally very much overestimated.* Deducting from the American-born descendants of foreigners, those who have become so thoroughly Americanized as practically to be scarcely distinguishable from our original inhabitants, and making allowance for the fact that a large portion of the English and Protestant German immigrants are intelligently American and Republican in sentiment and spirit, ere they reach our shores, and we apprehend that four millions will comprise the full amount of the really effective or practically felt foreign element in our midst, when the last census was taken. Our whole free population being then 20,087,909, about one-fifth therefore belongs to this element.

If this foreign immigration were homogeneous with American character, its presence here would modify that character only by imparting to it an accession of strength. But it is sufficiently notorious that the peculiarities of most immigrants present striking contrasts to many of the more marked characteristics of our national spirit and institutions. Indeed, these contrasts are so great and distinctly marked as to constitute the basis of social distinctions, which the term caste would scarcely be too strong to designate. Immigration must, therefore, very materially affect American character—perhaps in some of its hitherto most peculiarly and strongly-marked features. Hence the prospective nature and extent of that influence, and the most available means to turn it to the best account, are topics that cannot fail to interest the philanthropist and the Christian.

At the close of our revolutionary struggle, the problem for social economists to solve was something like this : Given, pu-

* Dr. Dill, in his *Ireland's Miseries*, quite a respectable work, approvingly quotes an estimate that there are 7,500,000 Irish in America, three millions of whom were said to have been born in Ireland—an estimate exceedingly wide of the mark.

ritanism and colonial enterprise ; required, the federal result ? Few, perhaps, could then have so divined the future, with so little in previous history that could throw light upon the question, as to have foreseen what now exists, and what for the lack of a better term may be designated as Americanism. But since these millions of foreigners have begun to exert the influence of their peculiarities in our midst, another problem presents itself for solution. It is : Given, Americanism and immigration ; required, the economical and social result ? By the aid of the workings of our past history, an approximation to at least a partial solution is not altogether impossible.

That immigration will tend to depress the estimated value and hence the remuneration of physical labor is undeniable. Already foreign laborers are running a ruinous competition with our native population. Although the same amount of labor is now generally much more productive than a few years ago, yet its remuneration is considerably less. Even at the reduced prices now paid, labor is and has been increasingly abundant. Instead of employers seeking for laborers, there is now a scramble of laborers for employment. If there is a ditch to dig, there is a hundred applicants for the job ; if you want a pair of wooden pocket combs, there are any number of hawking venders clamoring for your patronage—for superabundance of laborers compels a resort to such petty trade. Your ears must even be stunned, and your head well nigh crazed, by the vociferous bidding for the making of your shirt. Fifteen—ten—seven—six—five—four*—cents are the rapid bids of the eager and anxious contestants. With such a state of things, it is evident that wages, for such kinds of labor as enter into his competition, must almost inevitably be still further reduced. Amid the present commercial prosperity of the country, for them even to remain stationary would be a comparative reduction.

Nor is it alone the competition of numbers. Our domain is broad enough, our energies sufficiently enterprising, to furnish

* See a detailed and apparently accurate account of the distressing condition of the needlewomen in New York, in the *Tribune* for June 8, 1853.

remunerative work for all and more than all who are necessitated or disposed to labor. If the competition had arisen only from such or even a greater increase of American laborers, there could scarcely have been any diminution of wages. They would have possessed energy, cultivation and skill enough to increase demand as fast as supply, and would have been competent to claim and secure a full remuneration for value imparted. As any particular sphere of labor became comparatively less remunerative, there would have been the disposition and the ability to seek out a new and more profitable one; and thus the increase of competition would have extended alike to every department of exertion, mental as well as physical, and so the proper balance would have been retained. In the general prosperity, all would have been alike prosperous.

But such is the uncultivated and unaspiring character of this increasing supply of laborers, that the contest is restricted, and hence unequal. This whole force of foreign competition is thus pitted only against such of our native population as ability or habit compels to live by the more purely physical departments of toil—with the day-laborer, the hod-carrier, the railroad-maker, the wood-sawyer, the operative, and the like. The capitalist, so far as this consideration is concerned, is only profited by the scramble. And so with the merchant, the manufacturer, and with the higher branches of mechanical industry. They really gain what the former class lose. And besides, the aversion felt by more cultivated minds for the ignorance, filth, and mental and moral inferiority manifested by the larger part of these foreign laborers, becomes transferred to the labor itself. Until Irish girls were employed in families, Yankee girls were not above "doing house work." How is it now—even if offered advanced wages? Factory girls are a little chary of working looms in the same room with foreigners.

Thus it is that the rich become richer, and the poor poorer; and a contest is excited between capital and labor—eventually to become the personal strife of the capitalist and laborer. The laborer and non-laborer become social castes, between

which there is neither appreciation nor sympathy—separated by a wide and impassable gulf. The one hates the other—to be in turn despised and abhorred. Facts, already adverted to, evince that there is among us a manifest tendency toward the scanty remuneration and degradation of the so-called “lower classes,” with which we taunt our mother country.

But, upon the other hand, the rapidly developing resources of our country are opening a sort of safety valve, by which the present effects are very considerably relieved, and the consummation will be very much delayed, if not in the main averted. Even the very foreign labor which, in competing so disastrously with home laborers, builds our railroads and carries on our national improvements, thereby opens new avenues of trade and productive toil, and awakens increased activity in almost every department of effort. The more intelligent laborers may be driven from the factory, and from the almost nameless employments of the day laborer, as already they have been from our public improvements and from the kitchen, and although this will tend to augment the enormous evil of the dismemberment of society, still it is some alleviation that there is room enough elsewhere for more intelligent effort, and that even the pressure in this direction will increase the incitements in the other. If, for want of capacity or inclination, it does not incite the Irishman or the German to the higher sphere of cultivated labor, it will at least enlarge that sphere for the profitable employment of those whom their competition has driven from more purely physical operations.

It is indisputable that for the most part our foreign population is far behind our native inhabitants in intellectual and social culture. It probably is not altogether, if it be at all, on account of any original inherent inferiority; but the necessity which has hitherto existed for continual toil, in order to supply even the absolute demands of nature, has apparently shut out or smothered the inclination for cultivation and refinement. They might become much more cultivated if they were so disposed. The wages which they now receive are in most cases sufficient to enable them to educate their children, clothe them decently and even tastefully, and to provide themselves

with comfortable and neat if not elegant residences. They could surround themselves with the comforts and conveniences, and even with the luxuries of life, and take rank among our more thrifty citizens. But the sad fact is that they choose to live in ignorance and squalidness. They love to be and to remain an unwashed multitude. They prefer to spend their earnings in brawls and carousals, rather than to employ it in self-improvement. Those who do not thus spend their money, only hoard it up with a miserly tenacity, and live contented in their filth and their ignorance like the rest. Often, if not generally, they will not even invest their money in real estate; and if they should happen to do so they will rent all their respectable tenements to others, and live themselves in some garret or bye-place—so almost instinctively do they cling to the habits of the most degraded poverty, once unavoidable but now no longer necessary or justifiable.

Every fifth man, woman, and child in our midst being of this class, and partaking more or less largely of this general character, it is inevitable that the general standard of intellectual and social cultivation will thereby be depressed. So far as they have an influence at all—and they will necessarily exert a powerful influence—it will be to retard the progress of society. The teacher, the social economist, and the philanthropist, instead of pressing on to new and higher ground, must retrace their steps, and expend a very large portion of their energies, in inciting this unambitious multitude forward toward the goal which we have already, and perhaps long since, attained. And in addition, the exhibition of so much degradation in our midst detracts from the incentives which otherwise would urge us on to a more advanced position. It is scarcely in humanity, except in very rare cases—and then we usually call it genius—to advance far beyond the mass by which we are surrounded. If they are ignorant, the most will be content to remain but comparatively little above them. Added to this, is the force of enticement and example, ever sympathetically luring us not only to idleness, but to retrogression.

The most of this class are religious—intensely so, in their

way. But, being Catholics, it is not too much to say that their religion does not possess a very close sympathy with our social and civil institutions. All the antecedents of Catholicism are monarchical and anti-republican. Even if it had not such principles inwoven into its dogmatics, they would be scarcely less perniciously ingrafted into the processes of habit. The spirit is there and active, though it should be granted that the letter is absent. But, certainly, the denial of the liberty of conscience—little or nothing else than the denial of the right of private judgment—is as essentially Catholic as it is anti-American. The practical tendency, as well as the positive injunction of Catholicism is ever to passive and unquestioning obedience, and not to the intelligent, American exercise of prerogative and power.

But it is not heresy, the dogmatic opposition of creed, that we fear most. Creeds are of small account, only as they find embodiment in spirit and practice. More than them, we fear the practical exhibition and spirit of a religion of forms and outward show. A religion that can carouse, and swear, and steal, and fight—can gratify almost any passion, however malignant, all the week, and half the sabbath, and then compensate for the whole at mass, by mumbling over an unfelt and perhaps unappreciated prayer, by penance, or at the confessional, or by all together, is a most alarming though most insidious promoter of shams and hypocrisy, as well as a most easily corrupted channel to be used for demagogueism and intrigue. The simple operation of Catholic dogmas would never corrupt American or Protestant society; but such an exhibition of a so-called piety, blazoned forth to attract attention by pageantry and show, and setting up an altogether false and delusive standard of morality and religion, can but be pernicious in the extreme. On the one hand, it will cause many piously disposed minds to accept a low and entirely inadequate standard of piety, and thus tend to self-deception; or, on the other hand, by presenting such a threadbare sham as a sample of religious observance and duty, it will crowd many an inquisitive mind off into the shadows of infidelity. Everywhere and every way its tendency will be to

depress the standard of practical morality and social virtue, and to open the floodgates of lustful license and crime.

vanish here at it. a foreign d.d.
 The only relief to such a picture is the consideration that what we lose they gain. In the same way that they depress society, will society elevate them. Just as Puritanism, by diffusing itself through our incipient national elements, lost something of its more characteristic features, but at the same time itself imparted not a little of its character to the whole mass, so will American liberty and spirit, in losing something of their distinctiveness in this contact with foreign elements, give to those elements a new and higher life. Already such a result is becoming manifest. Far as they mostly are from our social or religious standard, they are also far from the rock whence they were hewn. Even stern, unbending, "infallible" Catholicism is not here what she is elsewhere; and such as she is here, she finds it more than difficult to retain many of her old adherents, over whom she had thrown the fetters of false training and habit. The children of her adherents cannot be, even irregularly, in our schools, without becoming more intelligent than their parents; and it were a miracle for them to be more intelligent, and not at the same time less superstitious and blind in their adherence to Rome.

As truth is more potent than error, as light is more attractive than darkness, so they will gain more than we lose. Puritanism has imparted very much more than it lost in mingling with the social and civil forces of the colonies, even though it was in the minority. But in this case the depressing element is in a decided minority. Humanly speaking, the odds are full four to one against it; and besides, the spirit of liberty, of civilization, of truth, of true religion, are all against it.

There is even a phase of the subject—and which after all is perhaps the noblest one—in which the coming of these foreigners is a matter of philanthropic rejoicing. All men are brethren. All are bound to be the messengers of their highest blessings to those less favored—and scarcely the less because national boundaries may separate them. But America never could have done for these millions at a distance, and under foreign rule, what she is doing for them now. The American church

could by no possibility do for them in their own countries, where only the isolated missionary could reach them, and where they were surrounded with vicious and almost impregnable associations and influences, what she can do, or what she is doing, for them here, under her more immediate eye and influence, and with associations and external influences in her favor. The work has been brought to our doors, and the very bringing has taken away more than half its difficulty. Looking at the subject in this light, it may be affirmed that even if foreigners should by their numbers and influence corrupt our social and overthrow our civil institutions, so that this government should be numbered among the things that were, still it would so thoroughly and extensively infuse a new and better life into the minds and hearts of so many millions—it would so much elevate the general if not the universal life of the world, that it were infinitely better thus, than for us to remain isolated in the enjoyment of our superior and cherished blessings and liberties, and they still sinking in their ignorance and want, as would have been the case but for the asylum of American liberty.

But we do not apprehend such a destruction of our civil or religious liberties. Romanism is indeed but slightly altered. We mistake both her character and the intimations of prophecy, or there is no prospect of her regeneration. She will remain essentially what she has been; and remaining so, it undoubtedly will not be her neglect if Republicanism, and especially Protestantism, do not bite the dust. We have no doubt but that if they could, the Catholic hierarchy would so lend their influence to ambitious demagogues, as to enable them to imitate the now latest farce of France. Still we do not see how it can be done under existing circumstances, and have too much confidence in truth and God to think or fear that those circumstances can be so changed as to render it possible. Four millions of people, though with hardly that proportional power at the ballot-box, are undoubtedly enough to hold the balance of power between political parties. But American feeling and spirit in the four-fifths of our American population are too strong to adhere even to party against any effective at-

tempt to secure the predominance of Catholicism. When any such issue is presented, it will not find parties so evenly balanced that one voter in five can turn the scale. They will find themselves, just where they found themselves on the school question a short time since in Cincinnati and Baltimore—where they could succeed if anywhere—in a most overwhelming and hopeless minority.

We are aware that many do not so much fear any open and direct attempt, as stealth and gradual approach. But the change is too radical to be effected by stealth—the issue is too unavoidably direct, and too manifestly opposed to the strongest and most sacred sentiments of so overwhelming a majority of American citizens, to be assumed by demagogues. They will flatter, and cajole, and bargain with Catholics, so long as there is no danger of arousing a distinctively national feeling—where this is involved, they have quite too much confidence in majorities to be even willing to be suspected of any such entanglement.

The only hope of such a nature which Catholicism can rationally entertain must consist either in being able to introduce from the old world enough of her adherents to constitute a numerical majority, or else in her power of proselyting. Ireland, however, from whence she has brought more than from any other source, is becoming pretty nearly exhausted. So many avenues of industry are already left there unimproved, and English attention is becoming so much more intelligently directed to their improvement, that the tide of immigration from that country is pretty nearly at an end. Indeed, in 1852 the number of immigrants from Ireland so sensibly decreased *that* as to be only about half that of the previous year,* and must undoubtedly still farther diminish. The interests of Catholicism in France are too precarious for any to be spared from that quarter; and though thousands will still come, perhaps in increasing numbers, from Germany, yet they will be precisely of that class whom the hierarchy can hardly trust—those who flee from Catholic oppression at home. But even these, together with all from other countries, can by no possibility consti-

*See tables published by the New York Commissioners of Immigration.

tute anything like a numerical majority of the inhabitants of this country.

Equally and more baseless is the idea of proselytism. Now and then an Orestes A. Brownson, a bishop Ives, or a vain girl, saddened and heart-sick from indulgence in false pleasures, may go over to Rome. Yet when each and all are counted, the conversions to popery are too insignificant to be seriously mentioned in any such connection. On the other hand, conversions *from* Romanism are very much more frequent. It is true: *how to Prot more fr than 2* that they are generally of a different character—as is most fortunate for Protestantism. The priests and leaders are so schooled to mercenary and selfish motives, as scarcely to be affected by higher ones; and as Protestantism does not proffer the former, it is little wonder that they remain with their loaves and fishes. But as one and another among the mass of the catholics begin to think for themselves, they gradually free themselves from the fetters of their system and become Protestants. Many who do not become Protestants, practically if not nominally renounce Catholicism, and although it is saddening that they generally become infidels, yet it is so much power lost by Rome. Others, still, come to love liberty and Republicanism so much that priest or prelate can not drive them into antagonism with our institutions.

Nor is it to be forgotten that if Romanism is a unit, it is a very peculiar one. *Irish and German* Irish and German, constituting by far the largest fractions of Catholicism in the country, cannot worship together in the same building. Franciscan and Dominican are not generally suspected of any too much attachment for each other, and ultra-montanism is contested for and against with no little fury. In fact, there is little or no probability—hardly a possibility—that the hierarchy can ever bring their numerical strength to operate together in this country. The obstacles in the way, guarded as they are by the prejudices of race and old associations, are quite as formidable as those in the way of their conversion to Protestantism. *Irish German*

The fusion of these heterogeneous materials into future American character and spirit must be a work of time. Our laws may call these immigrants Americans very soon after they

reach the country. But something more than the papers of naturalization, carried in the pocket, is essential to constitute them Americans indeed. Among the agents most potent to accomplish such a work, are sympathy and education. Nothing can be more disastrous to national or religious interests, than to form class interests against these foreigners. They are here. They will undoubtedly, and in spite of all we could do, remain here. The question then simply is, how we can make the best of that which if not a virtue is at least a necessity—how can we do them the most good with the least detriment to ourselves? The answer obviously is, by as speedily and as fully as possible inspiring them with the genius and spirit of American institutions—by making them as near like ourselves as possible.

Striking a man to the ground is not the best way to induce him to yield to your influence or copy your example—unless it be by returning blow for blow. If you would win him to your sentiments, if you would inspire him with a noble spirit, you must approach him as a friend. You must sympathize with him as a friend. You must enter into his thoughts, and must open your heart to him as the heart of a brother. So must we sympathize with, assist and elevate our foreign population. They must not be made continually to feel that they are foreigners, but rather that now they are Americans, and thus they will become inspired to act worthy of Americans. Happily for such a purpose, whatever may be their sentiments in other respects, they have all some kind of attachment to this country, because it is America—because it is a land of plenty or of liberty. This is a sort of avenue through which kindness and sympathy may reach them.

Having gained their confidence, they must also be incited to intellectual effort. Otherwise they will be only hewers of wood and drawers of water, will still be the subjects of superstition and prejudice, the tools of demagogues, and unfit for the exercise of the prerogatives of Republicans or of an ennobled humanity. Especial but not supercilious efforts must be made to inform them in respect to the exercise and the responsibility of the prerogatives, which it is certain

that they will possess and use. To declaim against their having the power of voting, or being eligible to office, is all just so much breath needlessly and most injudiciously wasted. However much we might wish to prevent them from exercising such functions, it will inevitably be of no avail. Infinitely the better way, is to conciliate, and then to teach them how to use these powers intelligently and as Americans, rather than as Irish, or Germans, or anything else. Opposition, denunciation, abuse, all powerfully and most injuriously tend to excite their prejudices against us, and thus to cause them to exercise the power we cannot deprive them of, to the injury of our institutions. In this way, their former national prejudices and anti-republican spirit are perpetuated if not strengthened, instead of their becoming more and more thoroughly Americanized.

Already the most potent spell which their designing priests can use to blind them against Protestantism, is the cry of bigotry and persecution. It is indeed singular that those who are themselves most vulnerable on these points, should be so ready to declaim against others on such ground. But almost everywhere they have inflamed their people against us as "superstitious," "fanatical" and "bigoted," and the harshness with which we, as Americans and as Protestants, treat them, does not a little toward giving plausibility to the plea. And hence they are kept isolated from us—away from that knowledge of our sentiments and that sympathy with our spirit, which, if possessed, would be almost certain to win them. So effectively and manifestly does such harsh treatment subserve the designs of Romanism against Protestantism, that it is passing strange that it should be by any one continued.

The subject, in its connections, might lead to the discussion of the demands of Catholics in relation to our Common Schools—a subject of itself of sufficient importance to fill an article if not a volume, and which of course cannot be discussed here. Suffice it, that to us it seems possible to exclude every thing distinctively Protestant from our schools without sacrificing principles and without detriment to our cause; and still to retain and use such a code of ethics and practical religion,

as will answer all desirable ends, and will not meet with the persistent opposition of Catholics.

In concluding, we cannot refrain from expressing our conviction that in the good Providence of God, one of the features of the mission of America is to receive these exiles from their native shores and train them up to the knowledge and the practice of freedom—to become conscious of nobler impulses and to live a nobler life.

The dignity and importance of such a work can hardly be over-estimated. To accomplish it, it were worth while to sacrifice something of interest, much of convenience—anything, almost, short of principle. Nor would it be strange, after all, if this should prove to be the most effective feature of American influence. To present to the world the distant example of Republicanism and religious freedom, were indeed no small thing. It is to oppressed nations the bright, ever luminous example of a more excellent way, and which could not fail of practical and beneficial results. But to take millions of those oppressed people into the very bosom of our country, and transform them into intelligent, enterprising, thrifty and generous Republicans, if not Protestants, is to present the highest and most incontestable proof of the worth and the vitality of our institutions. When Republican Protestantism has accomplished this, as we most confidently believe that in a most important sense it can and will, it will have done for the world what hardly could have been effected in any other way.

CRITICAL NOTICES.

THEOLOGICAL.

MEDITATIONS ON THE LAST DAYS OF CHRIST: Together with eight Meditations on the seventeenth chapter of John. By W. G. Schauffler, Missionary at Constantinople. Boston: John P. Jewett and Company.

This is a revised, rewritten, and amended edition of a work, published some sixteen years since, and which was received with some considerable favor. It is from the orthodox calvinistic stand-point, and is written with considerable force, though with less elegance. The following extract will impart an idea of its ability, spirit and style, if not of its sentiments.

"Already in the Old Dispensation, the laying on of the sinner's hands upon the head of the sacrifice which was to be offered in his place, and the laying on of Israel's sins upon the scape-goat, were evidently calculated to awaken and to cherish the impression of a *translation of sin*. The very words which the scriptures use on these occasions express the idea, and *could* make no other impression upon a plain, unsophisticated people, who were far enough from the presumption of correcting the supposed blunders or the daring language of the Bible, by the abstract principles of their moral philosophy, as the wise men of our age are doing. Men find it very hard, I know, to *understand* how sin should be *transferred*. But, whether it be any easier to *understand* how *sin being untransferred*, the sinner should be *treated* like a righteous man, because the righteous man was treated like a sinner on his account—and that under a *perfect moral government*—I leave them to judge. But after all, why should it be thought a thing incredible with you that *sin* should be transferred—with you, who acknowledge, with one consent, that a single word uttered before the judge, or one stroke of the pen, may make one man surety for another, and thus *transfer a pecuniary debt* from one individual to another, to all essential intents and purposes—a debt which that other individual never incurred, nor had any connection with whatever! * * * Against the possibility of such a transfer no one objects, that I am aware of. Whence, all at once, the impossibility of such a transfer, merely because the debt is a *moral*, and not a *pecuniary* one? If one debt may conceivably be transferred as well as another, is it not really *seeking* difficulties where there are none, to say that Jesus Christ, the righteous, was not *treated* by God like a sinner, *without* a transfer of our guilt to him, and not rather *on account of it, and after it*? Who has ever heard of a man's going to prison for the debts of another, without having previously recognized those debts as his own? The whole scheme of sacrifices speaks of a transfer of sin, and an exchange of places before the bar of God, in favor of believing sinners."

DR. GRANT AND THE MOUNTAIN NESTORIANS. By Rev. Thomas Laurie, Surviving Associate in that Mission. With Portrait, Map of the Country, Illustrations, etc. Boston: Gould and Lincoln.

The Nestorians of Persia are a very peculiar and interesting people, who early embraced Christianity, and who, although in many things exceedingly superstitious, still present far more hope of return to a practical, living Christianity than either the Roman or Grecian church. Dr. Grant, as missionary physician, labored long and successfully among them, and now that

he has gone to his reward, we are more than glad to have so good an account both of his character and labors and also of their characteristics and condition.

The numerous illustrations on wood are executed in such a superior style, as a few years since would have been deemed utterly and forever impracticable. For richness, if not for delicacy, they surpass a large portion of our steel engraving. The literary execution of the work is fully equal to its typographical beauty; and these, added to its intrinsic worth, can but prove the avenues to popular appreciation; as it is undoubtedly one of the most important of recent contributions to its class of theological literature.

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. A series of Sermons preached in the Chapel of Lincoln's Inn. By Frederick Denison Maurice, Chaplain of Lincoln's Inn, and Professor of Divinity in King's College. Boston: Crosby, Nichols, and Company.

This work seems to be one of the results of the reaction in the Anglican Church Establishment against ultra Calvinism. The author rejects that "theory of a Will which arranges Punishment, Satisfaction, Salvation, according to its pleasure, of a Justice which means only a demand for vengeance, of a Mercy which means only the exemption of certain persons from that demand," and, as he says, "takes the place of a belief in a God who so loves the world as to give his son for it." The book, however, seems to be the positive unfolding of the opposite class of sentiments in the light of Old Testament biographical history, than the mere negative overthrow of this theory. But the book was received too late for us to give it the thorough perusal necessary to a proper estimate of its doctrinal character. It is evidently the work of a master hand.

THEOPNEUSTY; or the Plenary Inspiration of the Holy Scriptures. By S. R. L. Gaussen, Professor of Theology in Geneva, Switzerland. Translated by Edward Norris Kirk. Enlarged Edition. New York: John S. Taylor. 1852.

This is certainly one of the ablest works on the subject of which it treats ever yet issued from the press. Blended with large ability in the author, is a most generous and all prevading enthusiasm. His reverence for the Bible is sincere and profound, and the defence of its plenary inspiration seems to him a vital object; and so he brings to his task the whole forces of his mind and heart. It is much easier to differ from him than to answer his argument.

THE DOCTRINE OF THE ATONEMENT, and other Treatises. By Alexander Carson. 1853. New York: Edward H. Fletcher.

In these days of compromise and non-committal, it is refreshing to find a man that has any opinions of his own. It certainly ennobles one to appreciate the saying of one renowned in literature, "Sir, I love a good hater." Carson always has something to say in unambiguous language. Every sentence involves an issue which he is ready to maintain. In this work his method is as follows: All men are guilty before God; the death of Christ is an atonement for sin; faith in him is the way of being interested in this

atonement ; that faith changes the mind and pursuits of the subject of it ; this plan is the wisdom of God ; wrath is denounced upon all who reject the gospel and against all works of iniquity ; it promises unbounded happiness to believers. On the subject of faith it is especially pleasing to see with what entire independence of human authority he pushes aside the absurdities that find their name often in churches consecrated by time.

HISTORICAL.

HISTORY OF THE UNITED STATES, from the Discovery of the American Continent. By Geo. Bancroft. Volume V. How England estranged America. Boston: Little, Brown and Company.

England at least, with the remembrance of our former civil dependency, and while compelled to admit that "American Literature is a great fact," can hardly deny that we have materials for a national history. It is also beginning to be acknowledged that, whatever his defects, we have also a worthy national historian. It is of course natural that we should be quite ready to appreciate promise as well as performance in that direction, and hence quite possibly a little too ready to believe that what we wish has been realized. But the merits of Mr. Bancroft's History are by others declared to be substantial, and if we do not greatly misjudge, his work will eventually take rank among the classics of that department of literature. He has the rare merit of being minute and yet brief, comprehensive and yet clear, accurate and yet brilliant, historically truthful and yet deeply interesting.

The volume before us, issued in the same substantial and elegant manner as its predecessors, is confined to the events of three years—from 1763 to 1766. After giving a comprehensive view of the state of things on the Continent and in England, he proceeds to detail in his masterly and inimitable manner, the way in which Great Britain estranged the larger portion of her American colonies—closing with the repeal of the Stamp Act. It will thus be seen that the field gives ample scope for the discriminative and analytic as well as descriptive powers of the historian, who has performed his work in a most worthy manner. Indeed, both from the topics of this volume, and from their treatment, it is probable that this will be regarded as the best and most interesting volume of the work yet published.

American History is of course of the first importance to American students, and for any other purpose than a mere Common School reader for children, Bancroft's is by far the best American History extant. Its price is considerable, but perhaps its typographical and bibliographical merits are a full offset—for in these respects it is a model.

HISTORY OF GREECE. By George Grote, Esq. Volume tenth. Reprinted from the London Edition. New York: Harper and Brothers.

For some time after the appearance of Mr. Grote's first volumes, the critical world appeared to be in a state of doubt and perplexity. Thirlwall's merits were so great and so generally appreciated, that it almost seemed the height of audacity to issue a new history of Greece. To distance him, or even to surpass him enough to compensate for the cost and labor of a new

work, was thought to be a well nigh impossible task; for if ever the critics were satisfied with any performance it was with Thirlwall's. On the other hand, the production of Grote was evidently no ordinary performance. It manifestly could not be dismissed with a jest, or disposed of with a sneer. But whether it was fish or flesh was not at first so evident. Gradually, however, one and another became more and more confident in speaking of its merits, until at last they quite generally award to it the first place. Such a triumph, won under such circumstances, is no mean proof of valor.

It is therefore a matter of gratulation that an American edition has appeared—the first volumes from the press of the successful Jewett, of Boston, and the latter ones, by a mutual arrangement, from the enterprising Harpers of New York. The volumes of the different publishers are entirely uniform and are issued in a very neat and substantial manner. Such convenient duodecimo editions of large historical works, are a vast improvement on the cumbrous folios, quartos or octaves, in which a large part of our historical treasures lie buried.

The volume before us extends from the Peace of Antalkidas, to about the middle of the reign of the Syracusan tyrant, Dionysius, embracing of course a very interesting portion of Grecian History. Like its predecessors, the style is perspicuous and spirited, and the interest of the narration unusually well sustained.

A HISTORY OF ENGLAND, From the first Invasion by the Romans to the Accession of William and Mary, in 1688. By John Lingard, D.D. Volume 1. Boston, Phillips, Sampson and Company.

No one man can fully present all the phases of any recent history. Besides those hindrances which arise from national, social, religious or personal prejudices, there is a difficulty inherent in the character and the magnitude of the work itself. In all cases, properly to investigate obscure and difficult points, accurately to weigh and adjudicate rival claims, such and so numerous dissimilar as exist in any recent history, is too much to expect of any finite intelligence. Even if these items, one by one, were all furnished by different and competent hands, still the work of combining them in one harmoniously and adequately developed whole, could hardly be accomplished by a single hand.

He who would feel fully satisfied with his knowledge of history, must himself gather his own estimate from the estimates of the different historians that have in turn contemplated the subject from their respective standpoints, and with such insight and ability as each could command. He must compare this picture with that, must contrast this sunshine with that shadow, must balance the prejudices of the one by the partialities of another, and must supply the deficiencies of one by the fullness of others. The work is laborious, but is alone sufficient to meet the demands of the subject.

It is from considerations such as these, that we gladly hail the appearance of a new and neat American edition of Dr. Lingard's History. It can by no possibility take the place of Macaulay, Hume, or even of Hallam; and where only one can be secured, a Protestant will not procure Lingard. But

we would secure a thorough and adequate knowledge of the history of our mother—we had like to have said our own, country, for it is ours as well as theirs. Englishmen, we need to look at that history from a Catholic, as well as from a Protestant Whig and a Protestant Tory stand point. In respect to those common qualities, of ability, love of the work, research and honesty, Mr. Lingard, it must be confessed, is scarcely inferior to any of his competitors. Even as a Catholic, he was eminently liberal, charitable and just.

We commend the edition of Messrs. Phillips and Sampson to the students and lovers of English History, as by far the best edition of this valuable work with which we are familiar.

SCIENTIFIC.

HIGH SCHOOL ASTRONOMY: in which the descriptive, physical and practical are combined, with special reference to the wants of Academies and Seminaries of learning. By Hiram Mattison, A. M. New York: Mason and Lane. 1853.

So far as we have been able to examine this work, it gives evidence of thorough acquaintance with the Science on the part of the Author, and a large ability to simplify with success the more difficult portions of the Student's task. An immense mass of information is crowded within a small compass, the illustrations are abundant and valuable, and the book highly adapted to its professed purpose. To master it, is to have a very good view of this sublime science, and to have the soul elevated to a grander impression of the vastness of the universe and the glory of its Architect.

MISCELLANEOUS.

REASON AND FAITH, and other Miscellanies of Henry Rogers; Author of "The Eclipse of Faith." Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co. 1853. 1 Vol. 12mo, pp. 458.

To those who have read the 'Eclipse of Faith,' this book will need no commendation. It has not the dramatic charm, the versatility, the brilliance, nor the magnetic power of that work; as from its very nature it could not have. It is a collection of articles, eight in number, originally contributed to the Edinburgh Review, at intervals from 1842 to 1849. There is considerable variety in the subjects chosen; and the book affords a very good opportunity for inspecting the different phases of the author's mind, for measuring the breadth of his thought and deducing his philosophy of life. He is certainly no ordinary master of thought or of expression. His topics are always grave and important, and his method of treating them never loses dignity in excess of earnestness, nor parts with force in the attempt to march round with the solar stateliness of an English reviewer. He has none of the cant of raciness which aims to please the reader, and promised him an easy task or a pleasant pastime; and he equally discards the measured pomposity that seems more intent on delivering its oracular teaching in the right tone, than on catching the ear or improving the spirit of its auditory. The title on "Reason and Faith" attracted considerable attention when first given to the public, and no one can read it without instruction, whether pre-

pared to adopt all the conclusions or not. It bears with some severity and directness upon both the announcement of rationalism and the theology of religious enthusiasm. The author will have the assurance of a large circle of readers whenever he shall make a contribution to our religious literature.

THE DAUGHTERS OF ZION. By Rev. S. D. Burchard, D.D. New York: Published by John S. Taylor. 1853. 1 Vol. 12mo. pp. 355.

The conception and execution of the author's task in preparing this volume are happy. It is a development of the scripture history of thirteen of the female characters displayed in the Bible, beginning with Sarah and closing with Mary Magdalene. The various items in the narratives are skillfully brought together, explanatory circumstances are given where they are needed, and from the whole there is wrought out a clear, distinct, life-like character, appealing with a living power to the heart of the reader. It is a beautiful picture-gallery, where the portraits look down tenderly on the observer from out the mild and serene light given them by their antiquity and their sacred associations. The author's style of description and manner of characterization show his deep and appreciative sympathy with his subject, and his earnest wish to make the unfolded virtues of these daughters of Zion, the chief objects of female ambition. Much, very much, that is vital in the teaching of scripture is judiciously taught and enforced through the medium of the narratives. It is quite worth the while, in these days of discussing the sphere and mission of woman, to call attention to the scripture delineation of the women over whom time and the human heart have long been dropping their benedictions.

SPEECHES IN CONGRESS. By Joshua R. Giddings. Boston: John P. Jewett and Company, Cleveland, Ohio: Jewett, Proctor and Worthington.

Few men in the country have become more extensively known than Mr. Giddings; and it seems to be generally admitted that his long Congressional career has been characterized by consistency, honesty, and an unfaltering moral courage. His ability, as well as his integrity, is unquestioned; and his oratorical powers, although of the western, buck-eye stamp, are very far from inconsiderable. In a popular cause, their effect would be tremendous. Indeed, their influence has been tremendous. Under such circumstances as those in which he has acted, none but a man whose abilities were of the first order, could have remained unmoved. The political, economical and philanthropic character of the volume before us, is in perfect harmony with the character of its author, as he stands before the country, and will therefore need no explanation or comment. Its literary merits are more considerable than even the most sanguine of Mr. Giddings' admirers had expected. It is a book that will be extensively read, and notwithstanding the existence of prejudice will exert a permanent and powerful influence.

SPIRIT RAPPING UNVEILED! By Rev. H. Mattison, A. M. New York: Mason and Brothers. 1853.

We have felt surprised, indignant, amused, foolish, grave, comical, &c., &c., by turns, and sometimes half a dozen varied emotions have coalesced

an indiscrutable feeling, or struggled each for the mastery, while reading a book. It proves what we have never doubted, viz: that there is a large amount of wilful and reckless deception practised by mediums, and connived or swallowed as "corn" by observers and associates. The author makes out a strong case in respect to the infidel character and tendency of the movement. He would make it, from beginning to end, a stupendous—culous, blasphemous—childish, fearful—contemptible, antiquated—modern, philosophico-nonsensical HUMBUG! It had its origin in imposture, substitution and gullibility for its nurses, and duplicity for its high priest. The odd-cut illustrations would do no discredit to Hogarth.

Well, Mr. Mattison may be right; but we don't quite endorse all his views. We should be rather sorry to be compelled to believe that the raps were made by departed spirits; for we have confidently expected to be wiser in the next life; whereas the agents who have generally presided over the tipping tables have made us ashamed of their stupidity. Admitting that human skill were competent, voluntarily to produce all the phenomena mentioned, there are many "mediums" who have no such ability, and others who have too much principle to carry on deception. However, to those in danger of being victimized by the mania, we cordially recommend Mr. Mattison's book.

THE LAST LEAF FROM SUNNY SIDE. By H. Trusta. With a Memorial of the Author. By Austin Phelps. Boston: Phillips, Sampson and Company.

It is with something of a mournful feeling that we read this title—the last leaf from Sunny Side." With so much pleasure—and profit, too—have thousands read Sunny Side, A Peep at Number Five, The Tell Tale, and other productions, now known to have proceeded from the pen of a daughter of Dr. Stuart, that it will be a sad reflection that her pen will write no more. Well, what she has written will accomplish a most beneficent mission, and will live on for many, many years to come. This last leaf is worthy its preceding, sister foliage; and the memorial, by her late husband, will be read with painful yet pleasing interest. Very many will deeply regret that Mrs. Phelps should have enjoined the destruction of her private journal, thus removing beyond reach some of the most valuable materials for such a memorial. We respect her motives, but doubt the propriety or justice of her conduct.

Besides the memorial, the book contains three stories—The Puritan Family, The Cloudy Morning, and The Country Cousins, written in her peculiar—happy and instructive manner.

POEMS FROM THE SILENT LAND; Or, leaves of Consolation for the Afflicted. By Mrs. H. Dwight Williams. Boston: John P. Jewett and Company.

This book is a collection of articles from different authors, in prose and verse, relating to death and the future world. Most of the pieces are from the pens of distinguished American and English writers, and are productions upon which the stamp of public approval has long been set. It will there-

learning, of commanding speech, of moral courage, of outward integrity, of active benevolence, and of what is at least accepted as deep and earnest sincerity. Its advocates speak to be heard, and act to be observed. They take captive the understandings and hearts of many, and hold them by the cord of a sweet persuasion, or by the overmastering force of an energetic nature. They and their opinions already meet consideration, and whoever disregards justice and courtesy in dealing with either, will have little influence over thoughtful men. There is an arena of fair and manly discussion, where the strength of systems and of their propounders may be tested; and though a conflict there often requires more strength and patience than to pronounce a philippic against or secretly assassinate an antagonist, there can be no doubt as to which is the field of honor. An opponent who has been only clamored down, is apt to rise unbidden like the ghost of Banquo before the eyes of Macbeth.

Few, if any men, in this country, are directly exerting so strong an influence in favor of a refined Deism, and against what is held as the evangelical system, as MR. THEODORE PARKER. His history, during the last eight years, presents a most interesting, important, and by no means a very simple problem for solution. Rejected from Unitarian association almost throughout the whole of New England, for his alliance with skepticism and his heretical teaching, invited to Boston by a few persons who formally resolved that he "should have a chance to be heard" there, in his youth, caring little apparently to conciliate the public favor, divorced from every sect, boldly avowing his rejection of almost every article in the prevalent theological creeds, throwing the gauntlet at the feet of learning and influence, denouncing the smooth and respectable injustice of trade and politics with an earnestness terribly deep,—he still goes on increasing his influence, gathering about him a congregation which, for numbers, interest, intelligence, social respectability and prospective power, any orthodox clergyman of the city might court for himself, until the open warfare against him mostly ceases, a section of the Unitarians are almost ready to offer him their hand with an apolo-

gy, and "the twenty-eighth Congregational Church" is in little more danger of being overlooked in the religious census of the city, than "Park Street" or the "Old South." We have no space in this article to devote to this problem, as such. We deem his outward success the exponent of no single power, but the product of many factors. We have at present to speak chiefly of Mr. Parker's system of theology as it is developed in the works before us, and especially in the first of the works named at the head of this article. We will do that in as brief a way as is practicable, though in discussing skepticism as it is wrought into a system, the merit of brevity is difficult of attainment. As Mr. Parker himself says of Webster,—*"we cannot crowd Olympus into a nut."*

It is only just to say that Mr. Parker is evidently a man of more than ordinary intellectual vigor and independence, and that his attainments, in the various departments of study, are much more than respectable. The amount of intellectual labor performed is prodigious. This is seen in both the quantity and quality of his productions. Perhaps the most striking quality of his mental action is intensity, but he discovers no little power of philosophic generalization.

His style, though meant to be simple, is elaborate and nervous. It has point and edge as well as toughness. Passages of beauty there are and touching similes, but even these remind you always of the vigilant genius which allows no word to pass into the composition till it can give effect. His methods of statement are mostly his own. Now and then he suggests Carlyle, but he avoids the vesture of savage and frightful words with which that writer encloses his ideas. One cannot often fail to get at his meaning. He generally keeps clear of the deep, dark places of mysticism about which his German coadjutors hover, and he does not, like Emerson, fly off on the point of an antithesis into supernal ether, as a witch on a broomstick. He talks much in blunt Saxon, saying both his good and bad things directly and plainly. He makes few covert thrusts, his weapons glitter in the sunlight, and he strikes when he is being steadily looked at. He indulges little insipid sentimentality which acts as an anodyne on the con-

fore prove a most precious book to those between whom and loved ones death has drawn his icy curtain. One piece, from Pierpont, and entitled "My Child," so calls up the strong associations of personal experience, that we cannot forbear to quote a part of it. It would not be strange if it should strike a similar chord in many other hearts. "My Child!"—Ah! how many must say, "he is not there!"

"I cannot make him dead.
His fair, sunshiny head
Is ever bounding round my study chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

"I walk my parlor floor,
And through the open door
I hear a footfall on the chamber stair;
I'm stepping towards the hall
To give the boy a call;
And then bethink me that—he is not there.

"When, at the cool, gray break
Of day, from sleep I wake,
With my first breathing of the morning air
My soul goes up with joy
To Him who gave my boy;
Then comes the sad thought that—he is not there.

"When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be saying,
I am, in spirit, praying
For our boy's spirit, though—he is not there.

"Not there!—where, then, is he?
The form I used to see
Was but the *raiment* that he used to wear.
The grave, that now doth press
Upon that cast-off dress,
Is but his wardrobe locked; *he* is not there.

"He lives; in all the past
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now;
And, on his angel brow,
I see it written, 'Thou shalt see him *there*.'

"Yes, we all live to God!
FATHER, thy chastening rod
So help us, thine afflicted ones, to bear,
That in the spirit land,
Meeting at thy right hand,
'Twill be our heaven to find that—he is *there*."

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ART. I.—THEODORE PARKER.*

It is not wise to dismiss the whole phenomena of skepticism with a sigh or a sneer. They may present much that creates grief and provokes contempt; but to make up a sad face at evil is not a manly way of meeting it, and none of us are far from wicked weaknesses as to justify our giving the signal for publicly stoning every similar offender. *We* may despise the assailants who crowd up around the citadel of our religious faith, but others will read a prophecy of their success in the confidence which they display, as they shout forth victory which it is not denied they have won.

Nor is this all. On the side of skepticism, as of the oppressor, there is power—and of that kind which has present practical effect. There is the power of vigorous intellect, of varied

)—A DISCOURSE OF MATTERS PERTAINING TO RELIGION: By Theodore Parker. Third Edition. Boston: Little & Brown. 1847. 1 vol. 12 mo.

—SPEECHES, ADDRESSES, AND OCCASIONAL SERMONS: By Theodore Parker; Minister of the twenty-eighth Congregational Church in Boston. In two vols. Boston: Wm. Crosby & H. P. Nichols. New York: J. S. Francis & Co. 1852.

—TEN SERMONS OF RELIGION: By Theodore Parker; Minister of the twenty-eighth Congregational Church in Boston. Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co. 1853. 1 Vol. 12mo.

.)—TWO SERMONS: Preached before the twenty-eighth Congregational Society of Boston, on the 14th and 21st of November, 1852, on leaving their old, and entering a new place of worship. By Theodore Parker, Minister of that Society. Second edition. Boston: Benjamin B. Mussey & Co., 29 Cornhill. 1853.

the Buddhist Church, or the Christian Church ; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the church ; nor even Jesus of Nazareth for my master. I feel not at all bound to believe what the church says is true, nor what any writer in the Old or New Testament declares true ; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of heaven. I do not accept these things on his authority.”—*Two Sermons*, p. 14.

There is nothing equivocal in this. Mr. Parker kicks from beneath him nearly everything which distinguishes a *Christian* from a *Pagan* confession of faith. He evidently will thank nobody to attempt to patch up his orthodoxy so that it may be passable. He will tear out the new piece with ill suppressed indignation, deeming it a badge of dependence which his manhood requires him to cast away. He says of his own system:—

“ You see at once how very widely this differs from the common scheme of theology in which all of us were born and bred.”—*Ibid Sup.*

But what is the scheme of Mr. Parker ? What is that better and wiser theology for whose sake he turns contemptuously away from the Christianity of eighteen centuries ?

We reply without a moment's hesitation, it is what has been termed Natural Religion, or Deism, in a form somewhat improved from that which prevailed a century or two since ; and especially distinguished by having some important appendixes, which give a sufficient account of their origin to every careful reader of the Bible.

Mr. Parker calls it the “ Absolute Religion ; ” by which we suppose him to mean the religion which exists every where among men, independently of all foreign teaching and influence. It is the religion which develops itself under all skies, amid all influences, in spite of ignorance and corruption—springing up as a product of human life, by a law as inflexible and a necessity as absolute as conscience, or rational thought, or the desire for society, or sexual love. Its elements are within us, and in order to their adequate and proper development, nothing more is needed than the educative influences which surround and act on every soul—whether it be the child of New England prayers, or the Egyptian infant first opening its compre-

ding eyes on the act of its mother doing bloody homage to serpent.

We have condensed this statement from the reasonings of many pages, and the inferences of many arguments, to save space, but we will verify it by quoting from our author. He begins by stating that the basis of whatever religion is possible, "the religious sentiment" within us. If Mr. Parker means *sentiment* what one would naturally suppose he does, there is no objection to his statement. But in his analysis of it, it seems to be a very broad basis—perhaps none too broad for an absolute religion upon which alone he insists.

"Looking carefully at this sentiment, separating this as a cause from its actions, and these from their effects; stripping the faculty of accidental circumstances peculiar to the age, nation, sect, or individual, and pursuing a sharp and final analysis till the subject and predicate can no longer be separated; we find as the ultimate fact, that the religious sentiment is this: A SENSE OF DEPENDENCE."—*Discourse of Religion*, pp. 17, 18.

This, then, is what we have as an inherent possession, out of which our religion is to spring—"A SENSE OF DEPENDENCE." Our author goes on to say that "this sentiment does not, of itself, disclose the character of the object on which it depends," but "acts spontaneously and unconsciously as soon as the outward occasion offers." This sentiment, then, is one factor, and "the outward occasion" which "offers" itself is another factor, the product of which is the grand "absolute religion" that is to shame all other forms of religion into silence and contempt. The next question which one wants to ask is: What and how much of the "absolute religion" can be expected to appear under such a marriage of the "religious sentiment" and the offering occasion, taking men as they are? How high a type of piety is requisite to satisfy Mr. Parker's demand—a demand which spurns at the offer of our venerated Christianity? One might suppose he had forgotten the facts of heathenism. But he does not forget them; he looks them in the face of his theory right in the face, and replies with cool consistency. He marches straight up to his conclusion without flinching. Hear him:—

"Religion itself is one and the same. He that worships truly," [i. e. sincerely,] "by whatever form, worships the Only God; He hears the prayer whether called Brahma, Jehovah, Pan or Lord; or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian who bowed down to wood and stone; many a grim-faced Calmuck who worshiped the great God of storms; many a Grecian peasant who did homage to Phoebus-Apollo when the sun rose or went down; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East and the West, and sit down in the Kingdom of God with Moses and Zoroaster, with Socrates and Jesus."—*Discourse*, p. 104.

That men are judged according to what is given, is a plain and cheering truth;—what we object to now in this quotation is the low moral standard set up, showing the worthlessness of the "absolute religion" whose claims are so easily met; and especially the strange, not to say irreverent and vulgar, jumbling together the grossest vices and superstitions, and the virtues of the gospel,—the Calmuck and savage with the Son of God, as though *sincerity* had reduced them to a common level. Christianity has little that is peculiar. This Mr. Parker states explicitly enough:—

"Truly, there is but one Religion for the Jew, the Gentile and the Christian, though many theologies for each."—*Dis.* p. 347.

"Christianity agrees generically with all other forms in this, that it is a religion. Its peculiarity is not in its doctrine of one Infinite God; of the Immortality of man, nor of future Retribution. It is not in particular rules of morality; for precepts as true and beautiful may be found in heathen writers, who give us the same view of man's nature and destination. The great doctrines of Christianity were known long before Christ; for God did not leave man four thousand years unable to find out his plainest duty. There is no precept of Jesus, no real duty commanded, no promise offered, no sanction held out, which cannot be paralleled by similar precepts in Heathen writers before him."—*Dis.* p. 266.

"Of course, then, there is no difference but of words between *revealed* Religion and *natural* Religion; for all actual Religion is revealed in us or it could not be felt, and all revealed Religion is natural, or it would be of no use."—*Dis.* pp. 42, 43.

"Mankind no more needs to receive a miraculous revelation of things pertaining to religion, than of things pertaining to housekeeping, agriculture, or manufacturers."—*Two Discourses*, p. 7. "I try all things by the human faculties; intellectual things by the intellect, moral things by the conscience, affectional things by the affections;

and religious things by the soul. Has God given us any thing better than our nature?"—*Ib.* pp. 14, 15.

That is more ingenious than ingenuous. There is the fallacy which logicians know as the Ambiguous middle; and it looks very much like a deliberate perpetration. Of course revealed religion must have correspondences to our nature to be worth any thing, and in that sense is *natural*; but neither Mr. Parker nor his opponents employ the phrase in any such sense. With him, as with them, Natural Religion means that which is learned from nature and independently of any miraculous or peculiar teaching. Does Mr. Parker mean to intimate that God is unable to reveal any thing to us that corresponds to our nature, above what we have actually learned or are likely to learn without the special teaching? It is certainly not what Mr. Parker himself professes to be doing in these volumes.

But there is a book extant, in respect to which the claim of inspiration from God has been set up and maintained. It has always had a wonderful history and influence. It has always been the chief barrier in the path of such men as Mr. Parker. It cannot be ignored or sneered at. What disposition shall be made of that? It is a question which Mr. Parker would have us think can be easily answered; but the frequency with which he returns to it, the rather nervous manner in which he speaks at times, the vehemence with which he quarrels with it on this page, and the lofty and sonorous eulogies which he pronounces over it on that, show a mind not quite at its ease. Selecting isolated passages, one would deem that there were two Theodore Parkers, one "breathing out threatnings and laughter" against the Bible, and the other "counting all things loss and dross" in comparison with it;—there would however seem this difference between him and the ancient man; that, whereas Saul of Tarsus was lost forever in Paul the apostle after his conversion, there are very frequent and sudden transformations of Parker the advocate into Parker the antagonist, and *vice versa*. A great many strange and sad things are said about the bible, which we want space and

disposition to quote. We wish to get at his real view. And first, what of Inspiration?

"Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mahometans, but is co-extensive with the race." "But it is plain from the nature of things that there can be but one *kind* of Inspiration, as of Truth, Faith, or Love: it is the direct and intuitive perception of some truth, either of thought or of sentiment.*****Is Inspiration confined to theological matters alone? Most surely not. Is Newton less inspired than Simon Peter.?" "As God has left no age nor man destitute, by Nature, of reason, conscience, religion, so he leaves none destitute of inspiration."***** "The degree of inspiration must depend on two things: first, on the natural ability, the particular intellectual, moral, and religious endowment, or genius, wherewith each man is furnished by God; and next on the use each man makes of this endowment. In one word, it depends on the man's *Quantity of Being*, and his *Quantity of Obedience*." "Thus Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltery; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Bohme and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep."—*Discourse*, pp., 203—208. "The assumption" [viz. that the evangelists and apostles were miraculously inspired,] "is purely gratuitous. There is not a fact on which to base it. The writers themselves never claim it.*****The evangelists differ widely from the apostles; the synoptics" [Matthew, Mark and Luke,] "give us in Jesus a very different being from the Christ whom John describes; and all four make such contradictory statements on some points, as to show they were by no means infallibly inspired."—*Ibid*, pp. 234, 235.

What will Mr. Parker say next? Has he not forgotten prophecy? Not at all. He does not talk at random, nor with his eyes shut.

"It may be said of these writings, in general," [i. e. the prophetic writings of the Bible,] "that they contain nothing above the reach of human faculties.*****The mark of human infirmity is on them all, and proofs or signs of miraculous inspiration are not found in them." "Has any one of them" [the prophets,] "ever uttered a distinct, definite, unambiguous prediction of any future event that has since taken place, which a man without a miracle could not equally well predict? It has never been shown." "But I do not hesitate to say, it has never been shown that there is, in the whole of the Old Testament, one single sentence that, in the plain and natural sense of the words, foretells the birth, life or death of Jesus of Nazareth."—*Discourse*, pp. 319, 322, 325.

We were almost tempted to say that the impudence of conviction could hardly surpass that. Our author will carry point he pleases, in this way, with those who take him in oracle. He can flatly deny what he cannot and will attempt to disprove. It seems that Porphyry was all right in conceding that there was anything wonderful in the correspondence between prophecy and history, which he might account for by saying that the history was written . . . He should have said with Mr. Parker, that when predicted events came to pass, the prediction "was either a lucky or the result of sagacious insight." Mr. Parker holds to constant progress of the human race. Where are our modern seers with the added luck and insight of two thousand years, shaming the old Hebrew teachers by the exercise of diviner gift? But how far is the Bible to be trusted, history? The answer is not now difficult:—it is to be relied on just so far as it squares with human reason. All things to be tried by human nature. That is the principle of interpretation. But what are the fruits of its application. How to be regarded in fact?

Some things are beautiful and true, but others, no man, in his reason can accept." "If we look at the Bible as a whole, we find numerous contradictions; conflicting histories, which no skill can reconcile with themselves or with facts; Poems which the Christians agreed to take as histories, but which lead only to confusion on hypothesis; prophecies that have never been fulfilled, and from nature of things never can be." "One half the Bible repeals the other half; the Gospel annihilates the Law, the apostles take the place of the prophets, and go higher up."—*Discourse*, pp. 308, 309. "Geologists have swept away the flood, grammarians annihilated the tower of Babel, and physiologists brushed off the miracles of the Jews, the Greeks, the Hindoos, and the Christians, to the same dust of the ages, and repository of rubbish."—*Ten Sermons*, p. 172. "Peter would now and then lie to serve his turn; Paul was passionate, and one-sided; Barnabas and Mark could not agree. There was nothing of furious enthusiasm in all these come-outers."—*Discourse*, p. 295.

Of miracles our author can thus speak:

The evidence for the Christian miracles is very scanty in extent, very uncertain in character." "It is, at least, such evidence as

would not be considered of much value in a court of justice." "I cannot believe such facts on such evidence." "There is far more testimony to prove the fact of miracles, witchcraft, and diabolical possessions, in times comparatively modern, than to prove the Christian miracles." "I do not hesitate in saying that there is far more evidence to support the miracles of St. Bernard than those mentioned in the New Testament."—*Discourse*, pp. 256—9.

Mr. Parker takes, however, special pains to say and repeat that, admitting the miracles all to be wrought as stated, they are "of no religious significance." Religion is "a matter of direct and positive knowledge, dependant on no outside authority;" and so it is much better economy to have nothing to do with such uncertain and perplexing matters, but proceed at once to put our nature out among things, assured that the true religion will adhere to it as iron to a magnet, while all else will drop off or be rejected; or, changing the figure, we may put into our spiritual stomach whatever offers itself, with the assurance that only the nutriment will be digested, while the other elements will be untouched like alcohol, or disgorged like tartar emetic. If, however, his reader is inclined to think with Nicodemus, and the man who was blind, that miracles were satisfactory attestations, or quotes the words of Christ, that the works which he does bear witness of him; then Mr. Parker hastily pulls open the Koran, the Vedas, the Iliad, and "De Natura Deorum," and says, look there! the old heathens had miracles more numerous and wonderful than Mathew or John, therefore their religion must be the more trustworthy; and then he marches on with stately tread, while you are preparing to speak of distinctions, or reaching up to take down "Leslie's Short and Easy Method" from your book-shelf. After this, the bible ceases to be a barrier in his path, or a reply to any proposition in his religious theory. When it speaks so that it endorses his oracles, he quotes and eulogises; when it opposes, he sneers.

But there is one more question that needs a reply. How does Mr. Parker regard Christ? how fully accept him as the spotless and infallible One? His theory of "absolute religion," of "perpetual inspiration," of dependence for our religion on

outward teaching, of trying all things in heaven and earth the internal voice, would require Jesus of Nazareth to be challenged, even though he had just said, "I am the way, the truth, and the life;" though his cry, "Lazarus, come forth," were yet ringing through the deserted cave at Bethany;—though the lips of heaven were yet tremulous with the testimony;—"This is my beloved Son, Hear ye him!" But could he stand by his theory now? He has a logical intellect, it is plain; but has he the hardihood that yields not in this emergency?

It will be remembered that Mr. Parker has authority from his theory to reject so much of the Evangelists' narratives as seems improbable; for they are "heated come-outers," though elsewhere states that their "honesty seems beyond question." This will relieve him of a part of the difficulty. When Matthew or John, therefore, says that Jesus did this thing or did that, Mr. Parker can reply;—Not so fast gentlemen, my intellect tells me that it was absurd for Jesus to say or do that; cannot therefore believe you. "We can learn few facts about Jesus; we measure him by the shadow he has cast into the world; no, by the light he has shed upon it."—*Dis. p. 345.* This of course makes the task easier. But then there *was* a Jesus of Nazareth; there is some "light" in the world which evidently cast on it; is that light all pure? As it passes through the prism of Mr. Parker's analytical intuitions, does it throw a perfect spectrum on the canvass of his consciousness? Who and what is this luminous One whose radiance shines adown the ages, and falls on the eyes of the Boston scholar?

"It is apparent that Jesus shared the erroneous notions of the times respecting devils, possessions, and demonology in general." "He is mistaken in his interpretation of the Old Testament, if we may take the word of the Gospels. But if he supposed that the writers of the Pentateuch, the Psalms, and the Prophecies spoke of him; if he applied their poetic figures to himself, it is yet but a trifling mistake, affecting a man's head not his heart."—*Discourse, pp. 274-5.* "He is my best historic ideal of human greatness; not without errors, not without the stain of his times, and, I presume, not without sins; for men without sins exist in the dreams of girls, not in real fact; you

never saw such a one, nor I, and we never shall."—*Two Sermons*, p. 13. "He is the greatest person of the ages; the proudest achievement of the human race. He taught the absolute religion, love to God and man. That God has greater men in store, I doubt not; to say this is not to detract from the majestic character of Christ, but to affirm the Omnipotence of God."—*Speeches, Addresses, &c.*, Vol. 1, p. 15.

Mr. Parker sometimes uses the language of self-depreciation. But after he has said this, the quality of his modesty must be regarded as quite peculiar. He decides that Christ failed to understand the spirit of Jewish history, and that he was radically defective in Biblical Criticism. Mr. Parker has prepared an "Introduction to the study of the Old Testament." Does he not deem it a sad pity that Jesus could not have had that book laid before him on the joiner's bench, before he went out as a teacher, that he might not have tainted his instructions with error? O, Mr. Parker, if *thou* could'st only have been his Mentor! Alas! the fulness of the times had not then arrived! But the subject is too painful for satire.

We have quoted thus freely, both for the purpose of avoiding misrepresentation, and of developing distinctly the various features of our author's system of religion. It is but a small fraction of what his works contain, more or less explicitly stated. The undeveloped details can be easily inferred. There has been no fall of man, but constant progress from the first. Man as he is, is the offspring of divine purpose. Sin is only error, which our ignorance renders necessary, and consequent suffering only the teacher which instructs, or the medicine which cures us. We find ourselves here, knowing nothing of the time and place which marked the starting of the stream of human life; we know there is a blessed future before us by intuition.

Every system of religion has been an outgrowth of mind; it is an attempt to incarnate the idea of God; each successive attempt is an improvement. Christianity as usually received, is the best so far, but that is to give place to something better still; Jesus Christ was only a man, with nothing miraculous about him, showing only in outline, the capacities of the hu-

nan soul ; " give Iscariot time and opportunity," and he shall soar up to his greatness. The Bible was good once as a help, so were human sacrifice and the worship of the serpent ; but now they are worthless and a bane—" the flood has strangled the world of souls." A specific belief is a matter of little moment, men now need only be true to their nature. Ordinances are the childish soul's playthings ; it is tying ourselves to the cradle and nursery to keep them ; Christ did not mean that they should be perpetuated, or if he did, he could not look far enough into the future to appreciate the nature and wants of the world's spiritual manhood ; etc., etc., etc.

With such a creed, Mr. Parker should have a broad and sympathetic charity. He should take all creeds and conduct alike under his protection. Though he may not approve them himself, yet they may be important helps to others. If sin gives needful discipline, he should not quarrel with it too hard. And, so far as the error and mal-practice of either ancient or modern heathen are concerned, he *is* tender and considerate—nay, sometimes lavish of his praises. But when he writes of Christians, he seems to have put on the black cap of the judge, and given himself to stern tasks. He sometimes reminds one of Jeffrey, as Macauley shows him browbeating Baxter, and shaming a prosecuting attorney, by the fierceness of his passionate invective against the Puritan preacher. So Mr. Parker speaks with not a little bitterness against Christians. He misrepresents, does not discriminate, refuses to give quarter, and even appears to take a sort of savage delight in putting Christian theology to the torture, and in deriding the follies of its friends. He frames his charges after the most insulting model, and pours them out where they promise to aid in swelling the tide of public contempt. He affects to pity the church for her weaknesses, and apologises now and then for harshness in a way that would make the satire of his apology keener than the barbed words shot as arrows in his previous attack. Page after page might be quoted to illustrate this ; a few brief extracts must suffice.

" Real piety is expected of but few. He is the Christian that bows to the Idol of his tribe, and sets up also a lesser but orthodox Idol in

his own den." "The prevailing theology represents God as a being whom a good man must hate; Religion as something alien to our nature, which can only rise as Reason falls.***** For all theological purposes, God might have been buried after the ascension of Jesus. We dare not approach the Infinite One face to face; we whine and whimper in our brother's name, as if we could only appear before the Omnipresent by Attorney." "We think God was once everywhere in the world; in the soul; but has now crept into a corner, as good as dead; that the Bible was his last word. Instead of the Father of all for our God, we have two idols: the Bible, a record of man's words and works; and Jesus of Nazareth, a man who lived divinely, some centuries ago." "The popular religion is hostile to man; tells us he is an outcast; not a child of God, but a spurious issue of the devil. He must not even pray in his own name. His duty is an impossible thing. No man can do it. He deserves nothing but damnation. Theology tells him that is all he is sure of. It teaches the doctrine of Immortality; but in such guise, that, if true, it is a misfortune to mankind. Its heaven is a place no man has a right to. Would a good man accept willingly what is not his? This theology rests on a lie. Men have made it out of assumptions."—*Discourse*, pp. 4, 5, 6. "There was no devil, no pandemonium in the ancient Church," [i. e. among the Pagans.] "Antiquity has no such disgrace to bear."—*Ib.* p. 81.

"Men ask of this system: How do you know there is in man nothing but the product of sensation, or miraculous tradition; that he cannot approach God except by miracle; that these mediators received truth miraculously; taught all truth; nothing but the truth; that you have their words, pure and unmixed, in your scriptures; that God has no further revelations to make? The answer is:—*We find it convenient to assume all this, and accordingly have banished Reason from the premises, for she asked troublesome questions. We condescend to no proof of the facts. You must take our word for that.* Thus the main doctrines of the theory rest on assumptions; on no facts."—*Ib.* pp. 198, 9.

"Our theology is mainly based on the superficial and transient element. It stands by the forbearance of the skeptic. Those who rely on it are always in danger, and always in dread."—*Ib.* p. 3.

The italics are Mr. Parker's. Whatever of truthfulness—not to speak of charity—there may be in the quotation, is to be credited to the same source. It is simply ridiculous for Mr. Parker to say that skepticism has been forbearing, and that explains the fact that our received Christianity is still out of its grave. Is this *his* forbearance? One wonders what his legal justice can be. If the magazine of his generosity holds such verbal thunderbolts, what weapons must be laid away

in the arsenal of his indignation! If he should only go to work in earnest, we might expect more terrible missiles than were flung at the heads of the rebellious angels of whom Milton sings—mountains of rock would be playthings. We hardly know whether to interpret this language as the index to Mr. Parker's egotism, or regard it as an attempt to cover the conscious weakness of his attack;—he knows he did not annihilate the gospel and the prevalent theology, but then he only half tried! “The forbearance of skepticism!” That is an original phrase of Mr. Parker's own coining; his predecessors could say *hard* things, but they were hardly competent to say so *cool* a thing as that;—that is the fruit of “progress”—an “achievement” of the nineteenth century! Voltaire avowed his purpose to overthrow Christianity; Hume laid all his philosophy and acumen under contribution to prove his system of negations; Thomas Paine foamed like a caged lion over the cords of divine authority drawn around him by the Bible—all frankly confessing that they had hazarded their mental and moral reputation in the effort; it was left for our author to stand over their graves and tell of the tearful tenderness of their hearts, and the sparing gentleness of their hands. But we remember that this remark occurs in Mr. Parker's introduction; it *may* be that he meant it as a rebuke to the conservatism of his skeptical ancestry, and as a pledge that now the work of demolition was to go on without hesitation. If so, we beg to assure him that the Bible societies are still earnestly at work, and that church extension goes rapidly forward. He will have to open the arsenal, and put off his “bowels of mercies,” before men will give up the religion of their fathers. But he ought to know that skepticism has always breathed intolerance. If he has not learned it, we would recommend to him the history of the French Revolution; and if that should fail to satisfy, we would put into his hands the several volumes of Theodore Parker.

If we have not sufficiently developed the positive side of our author's system, it can be done in a few words. There is the religion of the intellect, that consists in seeking and acquiring Truth; the religion of the conscience, that is involved in

reverencing Justice ; the religion of the affections, that has to do with the development of Love ; the religion of the soul, that implies the reverent recognition of God. These are the four elements of a religious character ; and a full development of each, and the harmonious blending of all, is the work of man's inner life ; to incarnate them in deeds, measures his outward duty. The analysis wants neither beauty, simplicity, nor comprehensiveness. The chief objection to it is its *indefiniteness*. It may mean all that any Christian philosopher would wish to insist on, or it may mean as little as any skeptic may desire. We know how much it means with Mr. Parker. After diminishing it by all the limitations involved in the extracts already given, it is not much more than a fleshless skeleton or a mathematical formula. Men are to seek Truth, but it is the seeking man himself through which alone the revelation of it is to be made. They are to learn Justice, but they are themselves the only crucible that will reveal it, and besides this, they are the assayer and the refining fire. They are to cultivate Love, but their own attracted or repelled sensibility is the only instructor in respect to the proper objects and proper quantities of affection. They are to see and worship God, but they are still to look within to find the ideal Divinity, and determine the modes of homage. All these things are to be sought, but sought from within the seeker ; the only revelation it will do to trust, is the revelation which the being makes to himself, whether of Truth, Justice, Love, or God. Back to itself, as to a broken cistern, to a darkened lantern, to an icy region, to a voiceless prophet, does Mr. Parker bid the poor, thirsting, blinded, frozen, ignorant soul turn its feet, and find there as it can, the water of life, the record of duty, the warmth of affection, and the vision of God. Go there, he repeats, as he sees doubt and hope chase each other over the anxious face, go there, for " God has given us nothing better than our nature." Alas ! Mr. Parker, thou would'st have been a " miserable comforter " to the weeping Magdalene ! But another than thou has said in the majesty of tenderness : " Come unto ME, all ye that labor and are heavy laden, and I will give you rest."

Of course many of Mr. Parker's views of Truth are clear, and he possesses a large capacity to develop them with force to others ; his sense of Justice is deep and delicate, and of course he can throw bombs of red-hot indignation at great wrongs ; his sensibility is like a net-work of delicate nerves, and so he can almost fascinate you by his winsome and appreciative speech, when he talks of beauty or of goodness ; his soul swells at the footstep of God, and so his voice gathers a rolling majesty when he would talk of the Infinite One. The result is, that few men surpass him in the power to reveal the glory of intellectual might, and nurture intellectual enthusiasm ; he can make integrity seem almost divine, and treachery to principle he will compel to appear as a meanness demanding perpetual execration ; he reveals woman's tender sympathy and the philanthropist's silent benedictions in forms as beautiful as an angel's singing robes ; and the quiet firmness of manly piety towers up transfigured under his description, till heaven and earth seem clasping each other amid the brightness. There are, consequently, passages scattered over his writings, which no man with a soul can read without quickened pulses, or kindled aspiration, and forgetting, for the time, all the wretched things Mr. Parker has ever said. That is not his system which is before us at such a time ; it is the man himself in the height of his strength, attended by truths which, but for the Bible that he so sadly mutilates, had been dimly seen and feebly uttered. It is only an act of justice to Mr. Parker, and to our object, to present a brief extract in illustration, though it will lose half its force in the isolation. There may be a little effort to be rhetorical ; but it is an effort which meets no failure. He who speaks thus will not want for hearers in this age and country. He is speaking of the man of solid piety.

“ If joy comes to this man, he rejoices in its rosy light. His wealth, his wisdom, his power is not for himself alone, but for all God's children. Nothing is his which a brother needs more than he. Like God himself, he is kind to the thankless and unmerciful. Purity without and Piety within ; these are his Heaven, both present and to come. Is not his flesh as holy as his soul—his body a temple of God ? ”

“ If trouble comes on him, which Prudence could not foresee, nor

Strength overcome, nor Wisdom escape from, he bears it with a heart serene and full of peace. Over every gloomy cavern and den of despair Hope arches her rainbow; the ambrosial light descends. Religion shows him that out of desert rocks, black and savage, where the Vulture has her home, where the Storm and the Avalanche are born, and whence they descend to crush and to kill; out of those hopeless cliffs falls the river of Life, which flows for all and makes glad the people of God. When the Storm and the Avalanche sweep from him all that is dearest to mortal hope, is he comfortless? Out of the hard marble of Life, the deposition of a few joys and many sorrows, of birth and death, and smiles and grief, he hews him the beautiful statue of religious Tranquility. It stands ever beside him, with the smile of heavenly satisfaction on its lip, and its trusting finger pointing to the sky.

"Such an one can endure hardness; can stand alone and be content; a rock amid the waves, lonely, but not moved. Around him the few or the many may scream their screams, or cry their clamors; calumniate or blaspheme. What is it all to him but the cawing of the sea-bird about that solitary and deep-rooted stone? So swarms of summer flies and spiteful wasps may assail the branches of an oak, which lifts its head, storm-tried and old, above the hills. They move a leaf or bend a twig by their united weight. Their noise, fitful and malicious, elsewhere might frighten the sheep in the meadows. Here it becomes a placid hum. It joins the wild whisper of the leaves. It swells the breezy music of the tree, but makes it bear no acorn less.

"Trials prove the soul as gold is proved. The dross perishes in the fire; but the virgin metal—it comes forth brighter from the flame. What is it for such a man to be scourged, forsaken, his name a proverb, counted as the offscouring of the world? There is that in him which looks down millions. Cast out, he is not in dismay; forsaken—never less alone. Slowly and soft the Soul of Faith comes into the man. He knows that he is seen by the pure and terrible eyes of Infinity. He feels the sympathy of the Soul of All, and says, with modest triumph, I am not alone, for Thou art with me. Mortal affections may cease their melody; but the Infinite speaks to his soul comfort too deep for words, and too divine. What if he have not the sun of human affection to cheer him? The awful faces of the Stars look from the serene depths of divine Love, and seem to say, 'Well done.' What if the sweet music of human sympathy vanish before the discordant curse of his brother man? The melody of the spheres—so sweet we heed it not when tried less sorely—rolls in upon the soul its tranquil tide, and that same word which was in the beginning, says, 'Thou art my beloved son, and in thee I am well pleased.' Earth is overcome, and Heaven won."—*Discourse, pp. 138—141.*

Such is Mr. Parker's theological system, and such his method of stating it. It is definite, bold, and not without speciousness, especially when *he* takes up its advocacy. There is not

much in it that is really new. The spiritual element abounds more than it did in the skeptical systems which have had their birth on the other side of the ocean. It is not coldly didactic and repulsively sensual as were they ; it exhibits warmth and spirituality ; but its heat seems largely in the blood, and much of its spirituality appears more closely allied with imagination than with faith. Mr. Parker's fervid enthusiasm is evidently different from Paul's glorying in the cross, and he does not speak into eternity through the opening made for the chariot of Immanuel. He bids man climb to greatness and heaven, but not over any such ladder as the patriarch beheld ; he prophesies of human redemption, but he does not catch his confidence from the Messiah's intervention. Still, we question strongly whether the very Christianity which Mr. Parker sneers at, be not the source whence he derives every element that renders his system less earthly and more practical than others which died in neglect, or have been hissed out of sight for their hideousness. Of the system and the author we had intended to say much, after obtaining a clear view of both ; but there is space only to suggest a few things in a very brief way.

1. Mr. Parker commits a logical error in the very method adopted in the construction of his system.

His induction is partial and defective. He takes a few supposed facts, and makes them his premises ; while he leaves unnoted many others whose use would affect his conclusions very materially. He assumes the position that human nature has suffered no lapse, that, as it now appears, it is just as God fashioned it, both in inherent feature and manifested form. From this point he proceeds in his logical march. God must have made a nature adequate to its purpose. It needs religion. Then it must have been made capable of working out a religion such as is needful for itself. Being thus capable, it needs nothing foreign to aid it. Foreign aid, if proffered, could not help it ; since the material is within. If God were to work a miracle to help man obtain an adequate religion, it would imply a defect in his original endowments, and the new attempt to supply the defect, being unphilosophical, must be useless.

Therefore, it is irrational to believe that a miracle has ever been wrought, or any supernatural revelation given.

Now it is very easy and pleasant for imaginative men to sit in the study and theorize—much more easy and pleasant than to labor day after day, in the careful pursuit and classification of facts. Yet the fact-gathering must always precede the philosophy. A large observation is the only adequate basis of a comprehensive system. Otherwise, the most splendid hypotheses dissolve into thin air at the touch of discovery. The philosophers gave some very learned explanations when the sovereign inquired, why a vessel, *filled* with water, would not overflow by putting a living fish within it—only they were accounting for what did not exist. The development of higher forms of life from the lower, was ingeniously employed to explain the origin of man—only it afterwards appeared that no proof existed that such a development ever took place. The Italian Cardinals demonstrated, at least to themselves, that a cannon ball, weighing ten pounds, would fall from a given height in one tenth of the time required to bring down a ball of one pound; but, in spite of the demonstration, they both clicked on the pavement together, when Galileo dropped them from the tower of Pisa. They made the absurdity of the earth's diurnal motion manifest, even after it had been whirling away for ages. It was an axiom with the Siamese emperor, that water could never become solid; and yet while he was curling his lip at the contrary assertion of the English traveller, the Esquimaux was cooking within his cabin of ice.

It was, we submit, Mr. Parker's business to inquire, not what *must be* in God's government and in man's capacity and history, but *what was there in fact*. It would have been wiser and more modest in him, to look abroad and see if there were not satisfactory evidences that man had fallen, that he needed help and instruction to enable him to work out an adequate religion and the whole problem of life, that he could be religiously aided from abroad, and that miracles had been wrought not without success. After rejecting a thing in a deliberately formed theory, it is not difficult for Mr. Parker or any one else to say decisively, 'I cannot think that there is much evidence in support

of such a thing,' and walk away unsatisfied. The Cardinals compelled Galileo to retract, after the cannon balls had struck simultaneously at their feet. Much as we may admire Mr. Parker's intellect, we doubt its competency to develop the whole philosophy of the divine government, *a priori*. Antecedent to the fact-proof, which neither he nor any one can escape, we have no doubt that he would make out a much stronger case in support of the position, that God could never make a race of beings capable of Godlike virtues, and yet put them in a position where four fifths of them will sink in moral weakness and vice, so deep that a view of them pains a good man's heart. For ourselves, it would seem much more rational to deny that such a race could occupy such a position, than that, being there, their Creator should come forward with special aids to lift them out. If our author had investigated before philosophizing, his theory of religion might have been less beautiful and imposing, but it would probably have been more true to reason, to history, and to scripture.

2. Mr. Parker attributes to consciousness and intuition, not a little that owes itself to educational development and conviction.

Thus, for example, he speaks of being convinced of immortality by intuition. "It came to mankind by intuition; by instinctive belief, the belief which comes unavoidably from the nature of man." Of course, then, it is not true that "life and immortality are brought to light through the gospel;" for it was already in the intensely luminous focus of consciousness or intuition. But did not the Sadducees deny immortality? Do not men so now? Mr. Parker's reply is characteristic. "These are exceptional men, and help prove the common rule." That is, the fact that more or less men, in possession of a complete human nature, and situated so as to favor development, (if indeed it makes any special difference what the situation is,) do not believe in immortality; proves that it is asserted by consciousness or intuition! This is one mode of proving that the belief comes from intuition. Here is another mode developed in the adjoining paragraph.

"If the souls of all my sires since time began, came thronging round, and with miraculous speech told me they lived, and I should also live; I could only say, 'I knew all this before, why waste your heavenly speech.' I have now indubitable certainty of eternal life." —*Speeches, &c.*, Vol. 1, pp. 373, *et seq.*

He finds proof in his own intuitive conviction, so strong that a miracle could add nothing; and finds it also in the blank unbelief of his brother! But the logic aside, our author claims here too much for intuition. Mr. Newman—a supporter of the same general system, with a mind more æsthetic and speculative, but less energetic than Mr. Parker's,—says that the internal oracle bears no testimony at all to him, respecting another life. There will evidently be a difficulty encountered in forming a creed, setting forth the absolute religion. The number of articles—whether "thirty-nine," or more, or less—will be a matter of dispute. And this is a specimen of the loose mode of employing intuition. Many of the dogmatic propositions of Mr. Parker are never sought to be proved, because declared to be the products of consciousness and intuition; when it is obvious enough, that many of them will be contradicted by a large portion of the race. The Bible and a Christian education deserve credit for some of the truths which he professes to draw up from the inner depths, and for some other things not true, his own vicious reasoning must be held responsible.

And this is no innocent fallacy. Evil men will shelter the crimes of false sentiment and immoral conduct, beneath it; and weak men will make it an effectual apology for insane fooleries. Passion, or interest, or prejudice, or partial investigation, may suggest a falsehood, or propound a practical maxim, and as it comes from within, it is accepted and labelled an intuition; and then at once, it rises to the dignity of a religious announcement or law; the man himself acts on it, and others must respect its sacredness. Prove it absurd by logic, or wicked by consequences, it avails nothing; for intuition is above them both. A reckless socialist was tried for adultery. He confessed the act, but denied the crime; saying that the law of his nature, (or intuitive conviction of propriety,) sanctioned it; and the civil law had therefore no rightful jurisdic-

tion over the matter. It is one of the practical, legitimate results of Mr. Parker's system, which sends us to ourselves for intuitive teaching, on topics over which patient investigation, or, perchance, a miraculous voice, is alone competent to speak. We may, indeed, hear a reply from within, but the voice may be that of earthly desire, or passionate prejudice. There will be no uniformity of intuition, and so, of course, belief will become a chaos, and morality cease to have an objective standard. Every man will "do that which is right in his own eyes;" and the vices of ancient Israel, when the judge had departed, will be slight and tame compared with what we should welcome. There was still a Decalogue in the ark of old, and the smoke of sacrifice to Jehovah went up perpetually from the tabernacle; but with us there would be no symbol of Divinity, save what was revealed by the oracles within.

3. Mr. Parker admits numerous effects, and yet rejects the only causes adequate to their production.

In rejecting the evangelical system, he has, of course, relieved himself of the logical difficulties which it is to be supposed finite minds will always find there. The questions concerning the origin of evil, concerning Providence, concerning Justification by the Atonement, concerning Regeneration, etc., etc., are, without doubt, difficult ones. Mr. Parker jumps them all by a desperate leap of skepticism. That is not so hard perhaps. But to disbelieve the Bible, is to believe quite a number of other things, not made to appear rational so easily, perhaps.

He regards Jesus Christ as only a man, having only human wisdom; he believes that he did no miracle, that, in his mental weakness, he taught error for truth, and in his moral weakness or wilfulness he sinned. He is the best historic ideal yet manifest, but defective. He is called "*the proudest achievement of the human race.*" The meaning of that phrase is clear. Christ has been evolved from the combination of the forces belonging to human nature, and acting in human life. The human energy brought him forth and fashioned him, as an index to, and a monument of, its efficiency. Jesus distinguishes

the age and country of the Cæsars, as the pyramids indicate the forces at work in an earlier age, in Egypt.

Now, passing by an hundred insuperable difficulties in the way of accounting, on this theory, for the deception which everybody suffered in respect to Christ's character and works, in the way of accounting for his peculiar power over the age in which he lived, and all the ages since that, &c., &c.; we have a few questions on a single point. How was Christ an "achievement" of humanity? Had the whole human race conceived such a character, and combined their wisdom and effort to secure its incarnation in some man, and that man the son of the Galilean Mary? The question suggests its answer. The idea of such a character, never flashed on a single mind. It was an achievement unconsciously made, and spurned as soon as completed. If they were aiming to do anything, they must have meant to do a very different thing. They were as disappointed as was the witch of Endor, when Samuel appeared. His was, (speaking reverently,) an original mould. Everybody then and since, has been struck with the unique qualities of that character; and Mr. Parker is no exception. Nor was the age prepared to welcome such a being or such a life. The expected Messiah—the prevalent ideal of greatness—was not only another, but an opposite being. His own waiting nation condemned him. For wearing the Messiah's robe of pretension, he was charged with blasphemy, and crucified. That was a singular achievement! Why did not the race whose achievements were the pyramids, pull them down as they began to grow, scatter the stones, plough over the site, and behead or strangle both the monarch who planned, and the men who toiled at the embodiment of Egypt's power? It would have been just as natural.

But if, as Mr. Parker says, there never was a miracle, and the uniformity of law is everywhere, how could such a being be brought forth, trained, moulded, directed, so as to become the personage that he was? Bigotry and ambition were the chief traits of the Jewish character in that age. These were the child's god-parents, these watched around his cradle, these were in all the streets, sat down by all the firesides, expound-

ed the law and delivered the harangues in all the synagogues, gave a turn to the discussions of the Sanhedrim and to the conversation at the festivals, tinged the Levites' harping, and tainted the Priest's prayer. From the bosom of such an ecclesiastical household did Jesus spring; amid the earnestness and ubiquity of such religious teaching did he grow up to manhood. Now how, in conformity to uniform and universal laws, he became what he was, is what Mr. Parker is fairly bound to explain, before he asks us to look on Christ as the "achievement" of Judea, rather than as the Son of God. He disbelieves miracles; but he is assuming one here more wonderful than the resurrection. To admit only what he himself states as his belief touching Jesus, is to confess the presence of an achievement as much beyond the power of Judea, when Herod was making ambition the Divinity there, and employing brutal vices for his priests, as the achievement of a Newton would be beyond the ability of Simon Legree's plantation. Mr. Parker sticks out his lip at the credulity of Christians; but does *he* always wait for demonstrative evidence? He is sufficiently "slow of heart to believe all that the prophets have spoken," without doubt; but the incredible expositions of skepticism go down without a single wry face.

This is only a specimen of his Deistical creed; he has hazarded scores of statements equally difficult of rational reception.

4. Mr. Parker tries testimony by very different standards, in proportion as it bears favorably or unfavorably on his system.

He is more the advocate than the judge. From observing how rigidly he deals with the Christian evidences, one would suppose that he had adopted the principle of Descartes, viz: that the true method of philosophy is to doubt everything, and admit no proposition save as it is proved. But that principle is acted on only while he is listening to the witnesses that come forward to say something in favor of Christianity. He doubts whether Moses knew what he was saying, whether Isaiah meant anything particular in his prophecies, whether David ever sang of any ruler but himself, whether Christ said what John puts into his mouth, whether the author of the Acts

knew whereof he was affirming, and even whether Christ was not mistaken in some of the more striking views which he presents ; and whether large portions of the Bible were meant to be anything more than mythology and allegory.

And yet, no modern author has more to say about the old heathen moralists, or quotes their sayings more confidently, or praises them for their virtues more highly, than he. He reads the *Anabasis*, the *Memorabilia*, the *Commentaries*, the *Orationes*, &c., &c., never seeming to be disturbed with a doubt that he is living among real characters, and hearing the unambiguous speech of men farther back in the misty past than the Nazarene. The stream of the ages can bear the classics safely down, though now and then lost sight of ; but the current of history will not be trusted to bring the Bible, though it has always flowed among eager observers, and beneath the face of the sun. There is no doubt as to who Confucius was, or about what he taught—the Chinese hieroglyphics can hold securely the character and works of that great sage ; but the gospels, though spoken by a hundred harmonious tongues, and imprinted on the dumb lips of old dialects, do not allow us to know with any reliable accuracy, what Jesus taught ; and they have misled nine-tenths of all their readers, who would learn who Jesus was. He quotes Xenophon, as if he knew always just what he would teach, and that all he taught was true ; but it is doubtful if we know what Peter said, only we know that “ he would now and then lie to serve his turn.” He can understand and appreciate Herodotus, being never in doubt as to his testimony ; but all the New Testament writers had the “ furious enthusiasm ” of “ come-outers.” They write half in mythology.

And then, Mr. Parker asserts, with some vehemence of language, that proofs of a religion, or evidences against it, must come from within ; that an outward, physical phenomenon, though it were miraculous, could not affect the credibility of a moral truth. That kind of testimony is not applicable to the subject, and so it is worthless. It is simple folly to attempt to authenticate Christianity in that way. And yet it is the same Mr. Parker who says, that “ Geologists have swept away the

lood, grammarians annihilated the tower of Babel, and physiologists brushed off the miracles, . . . to the same dust-hole of the ages, and repository of rubbish." He seems to mean that external testimony—physical phenomena—are not worth a straw to authenticate and sustain a religious belief, but they are all powerful to "sweep away," "annihilate," and "brush off," such a belief, though entrenched behind the general coincidence of thousands of years. One might suppose Mr. Parker had studied the commentaries of the Judge in the spelling-book, who ruled that "it altered the case," when it was found that *his* ox had committed the trespass. Finally, our author says again, that, for their religion, men are sent by necessity "outside of all books and documents whatsoever." What *could* have been Mr. Parker's object in writing the 'books and documents' before us, and sending them out to each the "Absolute Religion?" If he really expects to teach men in this way, it seems to justify a conclusion reached by the colloquists in the Eclipse of Faith, viz: that "*what is possible with men is impossible with God.*"

But we cannot dwell on these specifications, for want of space. There are not a few other points of objection equally valid and forcible, at which we can only glance. Whose reason or nature is it that is to determine what the absolute religion is? Is it Mr. Parker's, ours, Swedenborg's, a Hottentot's, or whose? But the systems thus severally developed, will be various. Mr. Parker and Mr. Newman differ from each other; both of them differ from Hume; all three of these from Concius; and Zoroaster's system is still diverse, though all of them took counsel of reason. There is no uniformity; there has been none; there is likely to be none, either in sentiment, mode of worship, or categories of duty. The 'sense of dependence' may be common to them all; but is that an adequate religion? Are they all alike good, irrespective of belief and practice,—the Calmuck, the Hindoo, and the Christian? Is the Absolute Religion in them all—a sort of common nucleus which would appear on analysis in every one, and which is the only needful thing? Why then does Mr. Parker fight the Christianity about him so fiercely? If, as he says, it did not

come by revelation, then it is certainly a development of the human soul—an incarnation of the Absolute Religion, and the best of which the age was capable. If he is tolerant of the Fetich, because his worship of the Crocodile is underlaid with the elements of the absolute religion which makes it all acceptable to God, he might be as charitable, one would think, toward his own New England brethren who preach from the same bible as himself, and give their grateful reverence to his “best historic ideal.” Adopting his theory, we can easily agree with him, that there will be “many theologies for each” people, but we cannot understand how there will be still “but one religion.” Put together fifty religious systems in the order of their presentation to the mind of the seeker, and then take away from each, everything in which they differ from one another, and it is hard to tell what would remain. And if that *residuum* be all that Mr. Parker deems essential in religion, we hardly think it worth the while to write these ample and labored volumes for its defence and glorification.

And it requires no prophet to foresee that, taking men as they are, four fifths of those who become intelligent converts to Mr. Parker's theory, will feel themselves cut loose from religious obligation, if they be not divorced from Christian morality. Mr. Parker may not suffer thus; his heart may be full of true reverence toward God, his sense of justice strong and deep, his practical integrity high. His nature, from its original mould and its early culture, may shake off the incubus laid on it by his theory, and stand erect in its strength; but it will cause others to wander in mists, to stagger in weakness, and to fall into the snare of Justice or the ruin of despair. It is adapted to nurture the pride that goeth before destruction, not the humility which exalts unto heaven.

Moreover, if such a scheme were adequate to reach and redeem the race, where are the self-denying missionaries to spread it? Are its advocates and eulogists ready to go to the South Seas? Is Mr. Parker ready to go and try its virtue on some “grim Calmuck, his hands smeared all over with human sacrifice?” Where are the tribes redeemed by the absolute Religion?—the blooming wildernesses that tell of the power of

its benison? Where has it lighted up savage wilds with the torch of a generous civilization? We have never seen such trophies, have never read of such achievements in history. Skepticism has never planted its feet in the desert, and wrought it into a garden of virtue. Such positive functions do not brighten its record. No! It stands up beside sanctuaries reared by a gospel faith, and seeks their overthrow; it takes the forces which Christianity has made available to all men, and wields them as weapons for her destruction.

We think, with our author, that there have been some sorry teachings in the name of Christ; and know that there are some wretched practices still sheltered beneath church altars. So far as he has pointed them out and reproved the guilty ones in a manly way, we appreciate his service; but that makes us look with little favor on the system which he would substitute for the faith we were taught to love by our mother's knee in childhood, and taught to love more intelligently in later years by the study of the oracles of God, and the practical trust in their "exceeding great and precious promises." We do not tremble for the bible, not even when we see Mr. Parker opening his batteries of learning, eloquence and satire against its teachings. It has passed through the flame and smoke of many battles quite as fierce, and come out unharmed. And when the roar of his fierce artillery dies away at the door of his tomb, that volume will rest securely on the pedestal of the world's reverence and love, loftier than when he first pointed his imposing ordnance at its heart. Some spirits will be captivated by his power, or won by his persuasion, or made arrogant by his boldness, and that will be a cause of regret; but the time will come when he will lie dimly in the human memory beside the sincerer and purer of his skeptical predecessors, and "his works shall follow him." He will be hidden in the shadow of new apostles of unbelief who will have their brief life of distinction, and then go to join him in the unheeded grave and in the last account.

ART. II.—PARSONAGE LIBRARIES.

THE importance of large and accumulating ministerial libraries is not so generally felt as it should be. Years must yet elapse before its full magnitude will be realized. We have very sparingly doled out our crusts to supply the bodily wants of the ministry, but still more meager have been our contributions for its mental necessities. The ministerial larder has sometimes been empty—the library has frequently scarcely had an existence. The ministry itself, has often most sadly failed to appreciate how essential well-filled and properly used libraries are to its efficiency; and, in many cases, have not dreamed that however much may otherwise be accomplished, the full and highest fruits of ministerial effort cannot be developed without them.

But still the appreciation of the want is much greater than the means to supply it. There are many, both in and out of the ministry, who perceive the value and importance of better libraries, who do not know how to obtain them. The most of those who enter the ministry are poor. If many rich are called, the deceitfulness of riches prevent them from yielding to the call. In assuming ministerial functions, they often find themselves in debt for previous training; and at best seldom receive a compensation sufficient to provide for domestic necessities, and in addition secure anything like a respectable library. They must therefore get along without one, as best they can, during that early portion of their professional career when a good library is most needed; and in consequence they are mentally dwarfed and crippled for life. By the time a library is secured, such habits of thought and action are formed and fastened upon them, that they are unable to make the practical use of it which otherwise they might have done. They lose the power of *study*, and become mere readers—are simply retailers of other people's thoughts.

Can this evil be remedied? Is it possible to secure adequate ministerial libraries? It is gratifying that the support

of the ministry is becoming more and more generous. Instances do here and there occur, where, in addition to a comparatively liberal support, the debts of the young pastor—acquired in obtaining his preparatory education—are at once cancelled. Donations of books, occasionally if not frequently, gladden his heart and strengthen his hands. But, all this, and such as this, only abate but do not remove the evil. Each young minister must still secure a library by the slow accumulation of years. What ought to be spent in procuring the current literature and theology of the day, must be appropriated to secure the fundamentals of a library—the standard works of old authors. Without them, he is liable—almost certain—to be only the superficial radical, regardless of the past, and impatient of the present; or, with them alone, to be the blind conservator of the past, ignoring the progress of the present and the hope of the future. Each must begin just where his predecessor began, whereas he ought to be able to commence where he ended. If ever a minister needs a well-stocked library, it is at the beginning of his ministerial life—and if he is ever to secure any very eminent progress or usefulness, he *must* have one then.

Might not a remedy be found in what may be termed parsonage libraries? Let each church procure a library, such as its pastor needs, keeping it duly replenished with the current issues of the press, and, like a parsonage, to be held and devoted for the use of its successive ministers. The plan is simple and eminently practical—not depending even upon the previous possession of a parsonage. Its details could be arranged according to the circumstances or feelings of each society; involving of course the ideas of ownership by the church, of responsibility on the part of the pastor for the proper preservation of the library, and that the same should be perpetually devoted to the use of each successive pastor. This, however, need not prevent the congregation, especially the contributors, from enjoying an extensive and exceedingly profitable use of it.

Such a plan would obviously elicit much more general interest, than would be manifested in procuring or increasing private ministerial libraries. Ministerial removals are so pro-

verbially frequent, that if a church assists its pastor to procure a good library, it is liable soon to lose the advantage of it by his removal. A congregation, therefore, cannot be expected to be as hearty in such an undertaking, as in procuring a library to remain permanently in its own midst, for the benefit of whoever may be its pastor—just as a congregation will not contribute so much to build a meeting house for some one else as for itself. Hence a better library would be more speedily secured, from which the minister, so long as he remains the pastor of the church, would derive quite as much advantage as if it were actually his own.

In addition, the people would profit by it much more than by a private library. It is a natural and powerful feeling, by which every one anxiously desires to know the character of whatever may in any sense belong to himself. A private library might be equally open to inspection and use, but there is a sort of often unconscious independence, by which we are much more ready to improve rights than privileges. Even if the books should not be very extensively read by the congregation, still such casual inspection as they would almost invariably receive, would impart a higher and more comprehensive conception of the range, extent, and importance of religious and biblical knowledge.

In this way a readier appreciation and a heartier sympathy for the themes and discussions of the pulpit would be very generally elicited. Men now indifferent and inattentive in the sanctuary, would hang upon the preacher's lips with the deepest earnestness and seriousness. Many, especially of the young, who now boast themselves of a self-confident and flip-pant scepticism, would find it their greatest honor to be the servants of the Cross; for scepticism and irreligion feed upon ignorance, or superficial, one-sided investigation. They vanish like the mists of the morning, before an adequate, and often before a slight, knowledge of ourselves and the christian system, such as even a superficial acquaintance with a good theological library would be likely to induce. Minister and people would be drawn into closer and more sympathetic contact; and where the pastor now finds it necessary to go down

to the appreciation and sympathies of the people, he would find them coming up to him.

As matters now are, when a minister dies his library is scattered, and its collective—well nigh its entire—value is lost to the church and the world. Together, and in the hands of a true minister, it was a positive and effective force, acting through him upon the world. Scattered, it is like lost pins, going no one knows whither, and accomplishing nothing. While we write, our heart is pained and saddened by the thought that in all human probability the best private library in our denomination will soon meet with such a lamentable destiny. If it could be possessed by a promising and earnest-hearted young minister, its influence upon him and through him would be incalculable. Or if it could be secured, when its present possessor is done with it, for our theological seminary, it would be an investment, yielding progressively accumulating dividends in all coming time. Poor as we are, we should not withhold a few dollars, if such an end could be secured. But what we feel so anxious to save in this instance, would be saved in every instance by the plan of parsonage libraries.

Whatever was once gained would be permanent. When the loved pastor shall be gathered to his fathers, the choice library will remain—an entailed legacy to his successors in office. Nothing short of the utter overthrow or dissolution of the church could cause the breaking up of the library. And even though the yearly accumulation should be somewhat slow, yet it would not be so very long before such libraries would be found in connection with almost every church, as can now only be found at the seat of our better institutions of learning, and in our cities and larger towns. This would of course bring one of the more powerful attractions which large places have for the more intelligent ministry, into the country, and would tend to keep first rate ministerial talent more equally scattered through the country. And when, from any cause, the church should secure a new and young pastor, the well selected and ample library would be at his service at the very outset. He would not be required, as now, to keep up with

men, while having only boys tools, or to contract vicious habits of study for want of opportunity to do otherwise. Nor will he be compelled to rely on one resource when a different one is needed, but he will be able to apply himself to that which the circumstances of the people demand.

The tendency of the present order of things is to compel the habit of mere reading, instead of systematic and thorough study. When but few books are at hand, the best, perhaps, that can be done is to read them page by page, in course, as a child reads Mother Goose or Jack the Giant Killer. And this is the highest conception which many have of the use of a library. One exclaims, "Why, how *can* you ever read so many books!" and the upstart minister, with a dozen or fifty volumes in his library, perhaps declares that he already has "more books than he can read." But the true student no more thinks of reading his library through by course, than one ordinarily attempts to read a dictionary in that way. Indeed the cases are almost exactly parallel. A dictionary is a mass of facts—definitions and accentuation—which are never all called for at once; but as each may be in turn demanded, it is sought for and found in its appropriate place. Precisely so of such a library as the real *student* wants. He needs a fact, a statement, or an argument, and turns to the volume which contains it; and, finding it, for the time lays the book aside—just as one wishing to know what blockhead means, never thinks of stopping to ascertain the significance of all the rest of the words in the dictionary at the same time.

But, very likely, in order to get at the bottom of the matter, more than one author, or two, or a dozen, need to be consulted concerning the same subject. Suppose that subject to be as simple a thing as the religious bearings of the Protectorate of Cromwell—and even that subject is vitally connected with the work of the pulpit. Hume is, of course, standard authority; but Hume alone is very far from sufficient authority. It is vastly important to know how it appeared to Catholic, as well as infidel eyes—we must therefore have Lingard. But there is Hallam, with his constitutional glasses—we shall miss of much, if we do not know what he has to say of it. And

ven these will not answer without the half German, crotchety, out discerning and appreciating Carlyle. D'Aubigne, with his evangelical "Vindication," is also indispensable; while Neal's History of the Puritans is a *sine qua non*. Macaulay, too, will undoubtedly add something new and important to be understood concerning the same point; and almost a host of essayists and reviewers must not be over-looked. This is far from an extreme case, yet the investigation—such as is imperatively demanded for a defence of evangelical piety against a pseudo-liberalism—alone requires the possession of scarcely less than half a hundred volumes.

All this must be done, or our affirmations will partake quite as much of conceit as of knowledge, and will be continually liable to lead those who rely on us as guides into material and serious error. And all this, too, without making a pedantic how of learning—without having so much as "the smell of the lamp"—the hearers perhaps gaining no idea of the labor and research which his knowledge has cost. Not a week passes, in the history of the faithful pastor, in which occasions for such extended research do not occur. He may be blind to their existence, but an affirmation of their non-existence is simply a proclamation of the most unjustifiable ignorance. To meet such responsibilities—for the exigencies of such study—not a few, but *many* books are manifestly indispensable; and we see nothing that at all promises to supply them to the young minister, and in many cases to the older one, but the plan of parsonage libraries. Without them, the younger ministry must continue to form habits unfavorable to true and profitable study, because they have, and can have, no adequate opportunity for correct habits of investigation.

We are by turns heart-sick and indignant, as we sometimes hear the intimation that a hundred volumes or so are more than an ordinary minister "can read," as it is phrased. It not only reveals a lamentably false estimate of study, but it manifests a still more reprehensible failure to appreciate the responsibilities of the ministerial calling. It is altogether a mistake for a minister to suppose that he ought not or cannot study. It is quite as important, as imperative, and as easy,

to devote time for that purpose as for the act of preaching itself; and if he cannot do it for the former, we very much doubt if he should for the latter. If it be affirmed that the mind is averse to or unfitted for study, the reply is that in that case it is no less unfitted to proclaim the unsearchable riches of Christ. Study is indispensable to the proper discharge of ministerial functions. Both the ability and the opportunity to study are well nigh as essential as the ability and the opportunity to speak, while the inclination is scarcely less important than the inclination to pray. He who ought to be a minister at all, not only *can* study, but is under the most imperative obligations to do so; and though study may be carried on to some extent without books, yet it can never be done so advantageously as with them—and, as has been seen, for the higher and more effective study, not only some but many books are indispensable.

Besides the importance of extensive libraries for the purposes of ordinary ministerial culture and study, peculiar exigencies more or less frequently arise, which cannot properly be met without them. In the debate between Alexander Campbell and the Romish bishop, Purcell, Mr. Campbell made a home shot at the bishop's position by a quotation from a somewhat rare work. Purcell replied by producing the book, and challenging his opponent to point out the passage, which he found himself unable to do. It turned out, however, in the end, that the Romish edition of the bishop was a mutilated one, from which the passage in question had been expunged. But not being able to find the work in any adjacent protestant library, Mr. Campbell was unable to expose the trick in time to prevent its popular effect in the debate. Perhaps so very important an exigency would not arise in connection with the experience of very many ministers, but there are few in whose history more or less important ones are not very frequently recurring. The foes of evangelism are shrewd and subtle, and ready to avail themselves of any and every possible advantage; and they will often produce a powerful popular effect, which not only is not just, but which can, and can only, be prevented and remedied by the possession of an extensive

library, to which direct and immediate reference may be made.

We have ourselves heard Josephus, Plato, Socrates, the Fathers, and many others, both ancients and moderns, made responsible for assertions and sentiments, of which they or their age never dreamed, have heard Latin and what was no language at all professedly quoted as New Testament Greek, and have heard authors referred to, who never had any other earthly existence, than in the "vasty deep" of the imaginations of the ignorant or impostor speakers. But it all passes for a genuine article, unless there is some one present who is able to expose the trick. And to do it effectually, the works of the real authors referred to must be at hand. Your denial will go for absolutely nothing, unless you can point to chapter and page, or at least can produce the book and challenge the affirmant to the trial. For the lack, not of champions able to do this, but of the means by which alone they can do it, the cause of evangelical and practical piety has been often and seriously injured.

Of course, the possession of large and valuable libraries will not guarantee to the churches true ministers or even scholars. Something more than scholarship is essential to ministerial character, and something more than the possession of books is essential to scholarship. A man may be a dullard amid the libraries of Paris, Oxford or Munich. Still, if he be disinclined to study, he will do more with a good library than without. And more. Even if its volumes remain unconsulted, without the honor of a single practical reference, their silent, unconscious influence is far from inconsiderable. Their simple presence is a voice that speaks most effectively of the mighty achievements of human intellect, and lazy self-conceit is abashed and humbled before them. If there is in him a single spark remaining of a generous and ennobling aspiration for knowledge, they will fan it to a flame. They will spur and goad him up the steep of study, or lash him with the self-criminations of neglected opportunities. He must be even less than human, if he can see these precious treasures before him day by day, and yet be content without appropriating them to himself. In this very way, many who are now idling life

away, doing little or nothing, would be incited to earnest and vigorous effort. In their present supineness, they hardly appreciate or think what and how much there is to know, and how much they would be profited by knowing it, and virtually set themselves up as self-conceited simpletons upon a very small capital.

It would be a gross libel on the character of the ministry, in any way to assert or imply that any who are even tolerated as ministers would not profit much by such a library; and a superficial knowledge—simply of the authors and their themes—would be of immense advantage. A little learning is a dangerous thing, only as it believes itself to be quite otherwise than a “*little* learning.” Teach any man as much or as little as you please, but convince him that there is still infinitely more to be known beyond, and his knowledge is “dangerous” to no one. A mere smattering, the indices simply, of the knowledge offering itself to us daily from our library shelves, while it may do us good service in more ways than one, will not puff us up with self-conceit. Its tendency will only be in the direction of earnest study and faithful, humble devotion.

The bearings of this subject upon the relations between the church and the ministry will hardly be overlooked. In the nature of things, the support of the ministry is a first, a primary object. The culture of the mind, though in some sense secondary, is nevertheless far from being less important. Only as a man and a minister can live without food for the mind, while he cannot without the meat that perisheth, mental and spiritual culture is almost infinitely the more important. Hence the church, which in its treatment of its minister practically remembers this, will not only find the best men ready to serve it, but they will serve it with their best energies.

We hope at least that the subject may excite attention. All will probably admit that its importance demands it; and if this or some better plan should find favor with the members of our General Conference, soon to meet, and should be so recommended as to find *practical* favor with our churches, we doubt not that future generations would bless the deed.

ART. III.—CANADIAN COLONIZATION.

THE Church has long been manifesting a deep concern in view of the rapid colonization of the great West. She has painted in glowing colors, what must be the wide spread disaster to the cause of God, unless missionaries of the cross mingle in the numerous trains of westward emigration. While the world speculates in western lands, the church is concerned, and spends her treasure, (too sparingly to be sure,) for the salvation of western souls. She is planting her churches where the wild fire of the prairies swept but yesterday, and her school-houses under the shadows of the fast retreating forest. Her "pleas for the West," strong, cogent, forcible, work the universal conviction, that nothing short of still mightier missionary movements in her behalf, will satisfy the claims of God upon his people. And so the work goes on! The cross is reared as the wilderness falls. Hand in hand with secular enterprise goes Christian evangelization. This is well. In all this the Christian rejoices, "yea, and will rejoice." But let him not forget that while the church has a WEST which must be most practically remembered, she has a NORTH also, which must not be practically forgotten.

We are now having an emigration Northward, no less than Westward and this northward current of humanity, less broad, deep and boisterous than the westward one, is strong and steady, and likely long to continue. The present indications are, that the cold Canadas are destined to swarm with Colonists, whose true home is the land of palms and mangoes. Such a colonization is unique to the world's history.

Naturalists have speculated much over the wonderment of the vast quantities of bones of animals, indigenous only to torrid and temperate regions, found in the arctic latitudes of Asia. Some have conjectured that the animals lived there, and others that they were carried there, drowned, upon the bosom of the Deluge. Every way the phenomenon is remarkable. But not less so would it seem, to one unacquainted with

the causes, that a race of men originating in the equatorial regions of Africa, should be found emigrating to the icy north. And but for the clearer light of later history, the bones of Africans, found at some future time in the graves of Canada, might excite as much wonder and speculation, as do now, the bones of torrid animals found in Siberia.

But the causes of this strange northward emigration are well known. The historian—blush O, my country—the historian will record them! Nor will those who shall read them, feel so much astonishment at the peopling of the Canadas by negroes, as abhorrence of the despotism that necessitated it. Whatever may be the fact in reference to torrid animals whose bones lie in Siberia, no one has deemed that they were driven there by *men*, who, in this *human* colonization, show a capacity for oppression which the instinct of bears and lions never dreamed of. The choice under which the slave forsakes our Republican South for an Imperial North, is the choice of the Waldenses, fleeing before the bloody papal crucifix,—of men who rush from their burning dwellings, naked, or but half clothed, into the dark street, amid the snowy blasts of winter. It is the hope of bettering a condition that can scarce be made worse, that controls him. He gives up the kennel to get rid of the collar. To him, Liberty frozen into ice, has greater charms than Slavery basking in the softest and sunniest clime. Bruised and peeled—chafed and galled—with a bondage to which his free soul never for a moment submitted, he is ready for any adventure which promises change. He cares but to learn the direction to free land, without troubling himself with whatever forests, mountains, rivers, swamps or marshes, may lie in its course. Off he starts! The day, his night—the ground, his bed—the star, his guide—and his scars and his sorrows, his plea in the ear of heaven. As he kneels in the woods, under the cold light of the moon, “God sees him where he is,” and guides him not to “the house of his master’s brethren,” where, to him, there is no safety; but onward still farther, to where he may draw the first strong and exhilarating breath of Freedom’s air, under the shadow of a monarch’s throne. His fetters are gone, and he points back with

exultation to where he left them. Blood hounds can no more track and seize him, at the "see boy" of Republican Statesmen. From the bank of his deliverance, he can laugh back across the stream upon his enemies, as they roll up the "*Fugitive Slave Law*" parchment upon the opposite shore, to go angrily home! He has escaped the bloody beak of the "American Eagle," to lie protected and unharmed beneath the mane of the "British Lion." He is free. He feels free.

But alas! he soon finds that his freedom is under most inauspicious circumstances. He is in a strange land, among a strange people! While he rejoices that no one oppresses him, he feels most keenly that no one cares for him. It is cold. He shivers in the icy wind. He has much reason to ask, wistfully, not only "what shall I eat, and what shall I drink, but also, *where-withal shall I be clothed.*" But "God sees him where he is," and Christian philanthropy must find him out! While the humane exult in his freedom, let them remember well that it is freedom with so many drawbacks, as leave him still an object of just pity and commiseration. It is but seldom that Freedom unlocks all her treasures at once to him who, for the first time, approaches her shrine. Thus it was with the pilgrim fathers. They said, "give us a home any where,—no matter *where*,—Holland,—America,—any place will answer—but we cannot stay in this England!" And so they

"Left their father's graves,
To seek a home beyond the waste of waves!
And when it rose all *dark and wintry* here,
They swelled devotion's song, they dropped devotion's tear."

Oppression forced them across the Atlantic. Landed from the "May Flower" they were free—free to worship God. But they must kneel upon the snows of the wilderness, surrounded by wild beasts and wild men. They are free to live if they can—free to die if they must,—whether by the plague, starvation, or the tomahawk of the Savage! Such was the freedom they chose, and enjoyed. Some pronounced them fools, and others pitied them! But we, their descendants,

filled with blessings by them transmitted downward, entertain towards their memory but a single feeling;—it is that of veneration and gratitude.

“ The pilgrim exile—sainted name !
The hill whose icy brow
Rejoiced when he came in the morning's flame,
In the morning's flame burns now !
And the moon's cold light, as it lay that night
On the hill side and the sea,
Still lies where he laid his houseless head ;—
But the pilgrim—where is he ? ”

It is but a “ *houseless* ” freedom, with cold light falling upon icy hills, that the scathed refugee in Canada enjoys. He has but a fare, common with that of the Pilgrims—freedom under the most lowering auspices ! But better to his soul are the solitudes of the “ desert,” than the “ leeks and onions of Egypt.” Nor cares he whether his old oppressors curse him as a villain, or pity him as a fool. Secure from their anger, he dreads not the one, and better satisfied with his new condition, he asks not the other. His chains are left behind,—he has survived the horrors of the middle passage through the *free* States,—he has grasped the prize of liberty ; and, as the chains he has broken were ten times more galling than those which the pilgrims threw off, it is no marvel that the liberty he gains should be as little auspicious as theirs ; nor that he, like them, should rejoice under all the inconveniences and privations of his new condition.

As we have already intimated, the colored man goes to Canada, not attracted, but driven. Going there is to him the alternative with slavery. The Roman slave might flee from country to country and from clime to clime, without the possibility of finding where the Roman government was not, to enforce its slave-capturing laws. Not so the American slave. He can thank God that the authority of the United States is not every where—that there is a land of refuge from its oppression, though it be up where the frost wind pinches. And so long as there is such a land, and the slave institution of this nation holds out, so long will this northward current of human-

ity continue to flow on, widening and deepening. The love of Liberty can never be less than now in the Negro heart. It never can have less power to control his volition and inspire his action. It must wax stronger and stronger, becoming, at length, a mighty power, which shall force a passage through all the ramparts of oppression!

Nor can the love of universal liberty be reasonably supposed to lessen, hereafter, in the hearts of those who are now ready to give aid and comfort to the fleeing fugitive, or to advise with him about the best method of his escape. Every thing indicates the contrary. Deeper and warmer and stronger grows the sympathy felt with his affliction. And every proslavery enactment—every obstacle thrown in the way of his escape,—only makes that sympathy deeper, warmer and stronger still! The more the slave is oppressed, the more is he pitied. His wounds awake sympathy like those of “dead Cæsar,” when tongued by Mark Antony! And this will keep the way open for his flight to Canada. Under its auspice emigration thither must enlarge.

The annexation of the British Provinces to the United States has been agitated. Should that take place, it may break up the fugitives’ home and hope. Then, indeed, might he turn wildly this way and that, exclaiming:—“Whither, O, whither shall I fly!” His angel has left the North Star! There is no pillar of a cloud by day nor of fire by night to go before him. But the annexation of the Canadas is probably not very near; and should it occur, from what we know of the past action of the British Government, we can hardly doubt that the treaty of cession must stipulate in the fugitive’s behalf. Illy would it become that Government to cede any of her territory and population, to be thrown under an infamous *Fugitive Slave Law* rule. It is trusted that in her integrity she will do no such thing. And certainly, it is believed, that she has too much pride to perpetrate so vile a deed. Yet, after the example which our own high-pretending nation has set, we dare not be too confident of British integrity and national pride. Such an event may occur, the slaves’ asylum be broken up, and this strange Canadian colonization cease. But otherwise,

the current of its emigration must flow on, till broken by the abolition of slavery in the United States. Should this abolition take place, not only would this current be broken, but it would immediately set, in the opposite direction. The colored man will stay in Canada no longer than he must. It is a prison from which he will retreat whenever the South door shall open.

The future of the Institution of Slavery in this country, has been matter of much and earnest speculation. Results have been various. Some have seen for it a speedy overthrow, and are laboring hard for that. Others have seen for it a long series of years to come, and are laboring as hard for its perpetuity. When it shall be abolished, is among the "secret things." We will attempt no prophecy. The alarming increase of government patronage which the abomination has received within the past few years, indicates that long years yet must its victims live under the lash. Nor does all that is being done for his speedier release, when set over against this, justify the conclusion that the "end" of this abomination "is near, even at the doors." To be sure, God is on the side of the slave. He can loosen its foundations by earthquakes, and swallow it up in a day. But we can only "labor and wait," contentedly leaving "times and seasons" to him who has "put them in his own power." But the theory to which we are now referring, is correct,—to wit, that so long as slavery exists in the States, and the Canadas are open to refugees, they will continue to seek an asylum there; and this in greater numbers as improvements are made in the facilities for travel on the "under-ground railroad." We see nothing, therefore, but that the Canadas are to fill up with these colonists from a sunnier clime.

It is a frequent remark, and probably a true one, that the emigration from the old world to the new, ordinarily affords a specimen only of the lower and more degraded classes of the society it leaves behind. With the emigrants from the south to Canada it is far otherwise. Degraded as these latter are, they are the true nobility of slavery. They are men of high native manhood. Ordinarily only those whose souls are most

ennobled by the spirit and the love of freedom, strike for it at awful hazard, and against a thousand chances for failure; nor, moreover, is it any, save the more shrewd and energetic, whose old effort for freedom is likely to be crowned with success. The unthinking and the stupid, and they in whose eye is no lash of fires burning briskly within, are not the men to achieve for themselves freedom as have these Canadian refugees. That class of men are left behind in the chains which more exalted spirits sunder and cast away. In the very nature of the case, comparatively few of that class can be reasonably looked for in Canada. Her colored colonists are elect men—men selected by the Providence of God, for the accomplishment of some select purpose. What that purpose is, we may not absolutely know, but still conjecture with a confidence that precludes nearly all doubt.

Slavery in this land will doubtless eventually come to an end. Such an abomination must not hold out forever. Heaven will not permit it. The plans for its overthrow are doubtless already laid in the Providential Government of God. Some of these are already developing themselves in agencies already at work. Other and still more efficient agencies, doubtless, must hereafter work in the farther development of the Divine plan for making an end of this great iniquity. And among these, no doubt one will at length appear to have been, *the colonization of Canada by the best African and semi-African blood upon this continent!*

As the Negro cannot have a South, God is giving him a North. And in giving him this North, he is strengthening the hope that he shall yet have a South. The enemies of slavery are digging a "trench round about her, to keep her in on every side;" and among the sections of this trench, that of the slave colonized British provinces is becoming most important. There is freedom gathering a force, which God designs the South shall one day have as good occasion to fear, as did ancient Rome the northern powers which swarmed down upon the sunny plains of Italy, and encamped beneath the walls of the "Eternal City." Not, we trust, with bloody weapons, but with weapons more mighty through God, will these northern

colonists heed the war-tocsin of freedom, and show themselves men. As we have said, their numbers must rapidly increase, unless there shall be some radical change in the policy of the British or United States Government. With school masters and missionaries among them, they must become more intelligent, and better socially organized. The fuller development of those powers which sufficed them to make good their escape, will prove an exhibition of true and elevated manhood. This remark, though it may be met with a sneer or a cavil, by those who have thought of the negro only as a *slave*, will commend itself as just to those who have thought of him as a *man* sunk in the slave. And it is more especially for the latter class that we are writing.

However it may be with our readers, however it may be with northern white men generally, these high northern colored men will not fail to "remember those in bonds as bound with them,"—as *having been* "bound with them." Thousands who would have said to them, "when it is well with you think of me," shall not be by them forgotten. For those, their prayers shall ascend, their tears fall, and their hand be stretched out! They will ever remain bound sympathetically to the South. There are their relatives living, multiplying and dying in chains! There are the rude graves of their ancestors. There is their nation groaning under the lash. There, too, is the rightful free home to which nature and acclimation had adapted them! The Canadian refugee can no more forget his South, than King David his Jerusalem, when fleeing before his rebel son. What he can do for his brethren he will do; and that the more readily and confidently, because assured that the sympathies of the world and of Almighty God are with him.

What do these feeble Jews? So said the cavillers at the work of Nehemiah, and so, doubtless, will some say of the efforts of the refugees in Canada for the freedom of their race. But we hesitate not to say that they can do much. Nor do we doubt that Providence designs they shall do much. Under the pressure of a strong, resistless sympathy with those they have left behind, their will, will hew for itself a way, and many a bold deed of knight-errantry will they perform on the

invisible thoroughfare of the slave's *hégira*! By such correspondence as they shall be able to hold with their brethren, will they excite them, "if they may be free to use it rather." What they say in Canada shall be heard to Texas, and strengthen the aspirations for Liberty all over the plantations of the South! The birds of heaven shall become carrier pigeons for their messages, and aerial chariots and horsemen shall bring their suffering brethren to the land of Freedom.

It is, however, far less what these refugees shall do for bringing slaves to Freedom, than what they are to do in carrying freedom to the slaves, in which our hope of their usefulness lies, and for which, in all probability, Providence is thus strangely colonizing them. The Canadas could hardly contain, much less support, all who are this day upon the plains of the South sighing to be there. But they can, and will, ere long contain and support a sufficient number of them to make a showy force for Freedom—a force which shall "carry the war into Africa." The enemy they have escaped, in turn, shall *not* escape them. The cold North winds with which they shiver shall serve but to harden and nerve and inspire them for deeds of valor in the conflict to which every feeling of Religion and humanity impels them,—the conflict between Freedom and slavery upon this Continent. They will be one of a mighty coalition of Freedom's powers, human and divine, with the everlasting God at its head. Heaven forbid that its conquests should be with garments rolled in blood. But at some rate the "South" must "give up!"

If any are disposed to smile at this, as extravagant, let them consider that *condition* often gives to men a power which *nature* seems to have denied them. And, further, that it is often not so much what a man does himself as what he stirs others up to do, that gives him the renown of the powerful. Let him consider these things, and he will perceive that these naked and half starved exiles in Canada are a constant inspiration to the friends of freedom throughout the world, to swear, whether by Jehovah, or by all the gods together, an ever new determination to fight slavery till it dies. They are the cross of the slave crucified, reared before the sympathetic eye

of all nations. Thus are they *passively* powerful. To look into Canada is, even now, enough

"To stir a fever in the blood of age,
And make e'en infant sinews strong."

The sufferings of the exiles make them beloved, and excite a strong pity for the millions who are in worse condition. Bad as is their state it is a heaven compared with the hell from which they have fled. So we feel as we look upon them. So the world feels. Humanity, in and out of the nominal church, is awaking to action. From the very land whose cruel oppressions they have fled, are going missionaries of the cross to instruct and bless them. They are followed to their exile by the prayers and tears and alms of thousands, who could give them no security under their own roof. And the very bloodhounds that worried them on the free soil of the United States, scenting them to the very banks of the Niagara or St. Lawrence, will lick their wounds when they find them in Canada.

But especially do those who deplore the existence of slavery in these United States, and who are distressed because they cannot give the refugee aid and comfort at home, feel called upon to follow him with their beneficence into his exile. This passive power of the fugitive to nerve the soul of universal freedom, is becoming more mighty and electric to rally her forces and to keep the world a thinking, than the eloquence of the foe of Philip, or that of the sublime patriot of the fatherland, himself. Nerved by it, the deeps of humanity are calling to each other from continent to continent!

We now send missionaries to Canada. This is well. The fugitives greatly need the Gospel. They receive it joyfully. But let us, while doing so, take to ourselves the double joy, that we are not only doing them good, but preparing them to send out a light of freedom which shall stream across the St. Lawrence, and flash in hot corruscations around the heads of their oppressors! Let us not deceive ourselves. These sable northerners are *men*! and the energy of their manhood shall one day be put forth in a way to make their oppressors tremble. Multiplied and strengthened in the imperial fastnesses of

"the Northern Liberties," whether like the silent sun-stroke or like the Alpine avalanche, they shall come down upon their enemies in the day of Providence. Be assured this unnatural, forceful northward current of emigration is not in vain. It is to turn some wheel of revolution as strange as itself. If not in the way we have intimated, it will be in some way. Nor can we doubt that it will bring the slave upwards.

There are thirty-two thousand refugees in Canada. Quite a nation. And, too, it is a growing one. Its enemies are forcing up its growth. Our slavery is its guarantee. Emigration to it was never so extensive as the present year. And, says an able and vigorous missionary, sent up to it by the Freewill Baptists* :—"The influx of the refugees here operates more powerfully against slavery in the States than anything else. It keeps the sympathies alive. Canada is contiguous to the United States—yes, in hearing of the prayers, cries and dismal groans constantly going up from the prison-house of bondage. Here it is where the great problem of the negro's capability is to be solved."*****"Surely we have here a practical illustration, hereafter to become more complete, of the saying, 'a little one shall become a thousand.'" Says the same writer :—"There are millions of unoccupied acres in this province, [Canada West,] and it does seem to me that a kind and overruling Providence has held it in reserve for the outraged American slave." And, we ask, to whom can it seem otherwise? These acres are the mustering ground for freedom's northern forces; and at the constantly rising rates of their present increase, how strong must they at length become. But the writer goes on :—

"Of the thirty-two thousand refugees scattered over the province, among the white population, those who have been there as long as five years, are, as a general thing, comfortably situated, as agriculturalists and mechanics."*****"The physical condition of the refugees is comparable with that of other classes around, of similar advantages."*****"Here the law accords to them every right that it does to others." How cheer-

* Rev. J. B. Smith.

ing is all this ! and how does it carry a blush of shame to the cheeks of all those who have been saying, "What do these feeble Jews?" The institution of American Slavery has more to fear from this northern colony, than Queen Mary had from the arms of France, and the prayers of John Knox, both. More than it has to hope from all the gigantic, isolated intellects which come to burn incense on its altar.

From the fact that these colonists are recent refugees from American Slavery, we might easily infer what must be their religious condition. No element of human nature suffers more under that dark institution, than does the religious one. Slavery may justly be feared, for it destroys both soul and body in its Tartarus. But what is the actual religious condition of these colonists ? Says our missionary, "They are, as a general thing, split up into numerous divisions and factions, having for their teachers or preachers, ignorant and illiterate men who, reared under the man-crushing, soul-destroying system of slavery, and taught to glory in their ignorance, thank God that they never rubbed their hands against college walls ; regarding education as the sin of the world ! !"

The above is a most suggestive extract. If the reader will pause a moment upon it, he will find a broad view of the fugitives whole religious condition opening upon his mind. One, too, which he need not fear to trust, as a picture not far from true to the original. Its prominent parts will be ignorance and superstition. Nothing better could be expected. Poor, degraded, maltreated, crushed victims of an oppression which had its jaws upon them but yesterday, to-day in a strange climate and strange land, among a strange people, shifting as best they can to meet the physical necessities of life, what can they be religiously beyond just what they are—ignorant, superstitious, factious ? And where is the people whose condition presents stronger claims upon the prayers, alms and missionary labors of the Church ? We doubt whether any other part of the world presents her with a more imperative religious exigency. Certainly, to the churches of these United States, it presents none with claims so *peculiar*. These colonists in Canada, long bound to a species of heathenism upon our soil,

and now driven from it by laws which would put the blush on heathen legislation, have a moral right to our *penitent* pity and commiseration. We want to see in how far that right will be practically recognized.

The mission to Canada may be viewed, either from an Evangelical or from an anti-slavery stand point. Considered upon the broad principle of christianity, which in its wide sweep embraces every thing that is good, no Christian can stand aloof from it. It is decidedly a soul-saving mission. Not more cause has he, who would win souls from ignorance and superstition to God and to Heaven, to go to India, than he has to go to Canada. For the mission there, viewed in this light, and it is the only perfect one in which it can be viewed,) men should be ready, and money should flow. Indifference to it is indifference to Jesus in his agony. All evangelical considerations conspire to make the call, "Come over" the St Lawrence "and help us," fall with authority upon our churches' ears. Some of them we know are heeding it. There is a movement in the fugitive's behalf, into which a few churches are entering. A few, very few, missionaries have been sent over. There are some of them now on the ground preaching to the colonists the Gospel, and every way ministering as far as possible to their necessities. They are there to welcome the "new arrived," and assist them in adapting themselves to their new condition. Sorry are we to be able to announce but one of the heralds of these cross as having gone over from our own denomination. We certainly should add to the number.

But suppose we glance at this mission from the technical anti-slavery stand point. Considered merely as a movement for the breaking down the slave institution in this nation, it is of great importance. As such, it cannot fail to command the attention of all true abolitionists of whatever creed, or of none at all. All who desire the downfall of slavery, will desire the success of that mission. For its success all can but pray; no pray at all, either for the slaves' eternal salvation, or for his salvation from chains!

This Canada mission is most divine. Its claims as we have already said are strong, imperative and peculiar. Were there

only the miserable condition of the fugitives, as a people whose case presented nothing peculiar, to recommend them to the sympathies of the church, it would illy become Christianity to pass them by. But when to this you add what is peculiar in their case, and what peculiar results may be hoped from a mission among them, its claims become too imperative to be set aside for those of the Karen, the Oriya, or the Santal.

ART. IV.—SYSTEM IN BENEFICENCE.*

Acts trivial in themselves, often prove the occasion of important results. Less than five years ago, a minister accepted the pastoral charge of a church which had been reduced by various calamities from some two hundred communicants to less than twenty, and, to add to discouragement, their house of worship had every appearance of having been consigned to hopeless desolation. The ambiguous evidences that the house had once been painted, the tattered fragments of carpet about the pulpit, and, especially, "the dim religious light" struck up for evening worship, were provokingly fit exponents of the spiritual declension of the church. The December winds, moaning through the broken windows, caused the preacher to give his shivering hearers early leave to return to their comfortable homes. Not believing the worship of God to consist in the endurance of penance, he sought an occasion to suggest to his people, that their house of worship might be made as comfortable as their own good homes, without detriment to their spiritual interests.

* (1.) *SYSTEMATIC BENEFICENCE: Premium Essays.* New York: American Tract Society.

(2.) *THE ANNUAL REPORTS of the Freewill Baptist Benevolent Societies for 1852:* Dover.

(3.) *THE THIRTY-FIFTH ANNUAL REPORT of the General Baptist Missionary Society for 1852.* London.

The first load of wood purchased for the church, afforded the opportunity sought for, as the preacher, having sawn the wood, demanded and received his pay at the regular price per cord. Having with this money procured the requisite glass and putty, he caused the windows to be repaired at a time when others would not be aware of it. On the following Sabbath, however, no hearer was slow to perceive that some improvement had taken place, and that there was yet need of more. It is scarcely necessary to add, that a year did not pass till the house was thoroughly re-juvenated. The church itself has been the subject of a greater change than that which the house has undergone. Though compelled to change pastor more than once within the five years, that church has done it every time without secession or alienation. The like, it never did before. It now numbers more than two hundred communicants ; it pays its pastor a salary nearly double what it paid five years ago, and that, too, without help from the Home Missionary Society. It contributes somewhat freely to Benevolent causes. It has given impulses that have resulted in the organization of the second church in the same place. There is, however, one thing which it yet lacks, but we trust it will not lack it long. We expect it will furnish itself with a *new house* of worship, worthy of itself in its renewed state and of the important place it occupies among our churches.

What the heaven is to the prepared meal, the beneficent act of that penniless pastor was to that people, for they were already prepared to receive the impulses given by the Christian life. They had wept over the desolations of Zion ; they had beheld the haughty triumph of Zion's foes ; they had humbled themselves as in dust and ashes under the mighty hand of God ; and they had prayed that they might be permitted to arise and build the waste places of Jerusalem. What that act was to that church, the example of some of our churches is to the great mass of our denomination, now prepared to receive the impress of deeds whose imitation will bring the answer to the prayer so often urged for a revival of God's work. The Reports of our excellent secretaries present the example mentioned to the observation of the church-

es—they cast the leaven into the prepared meal.* This is especially true of the statistical table by which we can see at a glance, what churches have contributed to our benevolent causes.

In the foregoing remark, we assume that our comparative want of revivals, results, principally, from our disobedience to that precept which lays its obligation upon God's whole church militant, *to contribute to benevolent causes, not by mere impulse, but as a sacred duty; not as it may chance, but by rigid system.* "Upon the first day of the week," says Paul in laying down the law of beneficence, "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." When we return from our disobedience to this precept, we shall become once more efficient in promoting the cause of Christ, both at home and abroad. This condition complied with, and with our present resources, our institutions of learning would be endowed in a single year, and, besides, the enlargement of our missionary operations would be more than four fold. Our schools would be filled with students, zealous to do good, and revivals, such as we have not witnessed for many years, would gladden our hearts.

Perhaps no book better illustrates or more skilfully enforces the precept under consideration, than that which we have mentioned first in our list at the commencement of this article: "Prize Essays" on Systematic Beneficence, published by the American Tract Society. Though we have neither space nor time, in our present number, for the general discussion of charity, we shall not fail to do more good than we could by such discussion, if we can prevail upon our readers to peruse this excellent book. As we have gone from page to page, the conviction has fastened itself upon our mind that the perusal of it might lead many who are only professors of religion to become Christians, and that, when that takes place, there will be found under God the means of proclaiming liberty to all the inhabitants of the land, even if the society issuing this book, should continue to lack the moral courage equally to il-

* 1 Cor. 16: 2.

lustrate and enforce all the precepts of God's Word. How comforting to call to mind occasionally the remark of the celebrated clergyman : "Thank God, salvation does not depend upon our consistency."

If we reflect often upon the relations which we, as Christians, sustain to Him whose sacred name is called upon us ; and, especially, if, at the same time, we call to mind the condition upon which we were translated into these relations, we can hardly fail to feel the obligation of honoring him early with our property. We were not redeemed from the power of him who led us captive at his will, by silver and gold, and such other things as may suffice to purchase a war captive, but we were redeemed by the precious blood of Christ. The fact of our redemption ought so to awaken our gratitude toward him whose blood alone could save us, that we can withhold nothing from his service.

Not only are we captives redeemed by Christ, but he has even condescended to take us as his pupils. He in whom all wisdom dwells, is our teacher. He sends forth the spirit of God into the hearts of his disciples, that by it they may learn of the things of God, as we learn human things by the human spirit dwelling in us. This spirit continues to produce its renewing change within us until we know so much about God, and experience so much of this love that this comforter begets in us a joyful consciousness that we are the sons of God. Our redeemer and teacher becomes our elder brother ; we are joint heirs with him by whom, and for whom, all worlds were made.

But these relations which we sustain as the redeemed, as the pupils and brethren of Christ, do not, nor indeed do relations of receptivity, exhaust the Christian idea. There still remain those of activity,—those of blessing others, as well as those of being blessed. We are servants, soldiers, ambassadors, friends and partners of Christ. There is a work for us to perform, a battle to win, a mission to fulfill, friendship to reciprocate, and interests of our own to guard.

It is worthy of remark, that all the blessings bestowed upon us serve the purpose, not only of making us happy, but also of preparing us for our various spheres of activity. On the oth-

er hand, by our activity in our mission and warfare, they serve not only the purpose of blessing others, but also, by the expansion of our capacity to receive, they beckon us on to greater and greater bliss. This reciprocal action is without limit. The more we bless, the more we can be blessed, and the more we are blessed, the more we can bless. It is more blessed to give than to receive, because giving increases our capacity to receive blessings, and God will not withhold from his children any blessing they have the qualification to receive.

Let it now be observed, that the condition of being received into each class of these relations is one and the same, viz : the unreserved consecration of ourselves to God. By this consecration of ourselves, it is meant of course, that we submit to the Divine will, all we are, and all we have—all we shall be, and all we shall have. Without this complete and unconditional surrender, no one can be converted ; without it, no one in this Christian land even dreams he can become a child of God. All, till they have complied with this condition, are in the gall of bitterness and the bonds of iniquity. Till then, we cannot become the disciples of Christ and the sons of God. The Holy Spirit can only convict those who have not submitted, of sin, of righteousness, of a judgement to come. For them, he can be no Paraclete, no blessed Comforter ; and if they attempt to fight the battles of the Lord, they go to war at their own expense. As they have property, reputation and life not consecrated, as soon as the battle waxes hot, they play the coward ; they have not staked all on the issue.

It will serve both to guard against a misconception and to expand an idea already introduced, to remark that though we are as children, pupils and soldiers under rigid discipline, we are not passive under it. We are by no means excluded by this discipline from self-development. He only is free whom the Son makes free. All others are slaves. If the Son has given us liberty, we act wisely under that government and discipline which seem so paradoxical and contradictory to others. Rebellious slaves always seem to have it in their hearts to say in relation to this discipline, God neither pities his children in their suffering, nor frowns upon his enemies in their

rebellion ; and yet, you shall hear them bring accusations against God as a tyrant, because, without the least shadow of turning, he is about to lay righteousness to the line, and judgment to the plummet. They complain that the government is lax in its discipline, and yet, rail because the governor " will render to every man according to his deeds : to them who by patient continuance in well-doing, seek for glory, and honor and immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

Thus the discipline under which we are, like that under which the sinner is placed, is severe, however lax it may seem ; its apparent lenity is for the express purpose of securing self-development and self-activity on our part. The command is so broad that we cannot obey it as an external law ; it is so severe that it can only be kept by love ; its all-potent chiding is, " Ye are my friends—not servants." When we surrender to Christ our souls, he breathes into them new life and restores them to us that we improve upon their talents ; when we surrender our bodies he restores them to us, that, impelled by love, we may nurture and discipline them that they may become the fit instruments of our renewed souls ; when we give our property to him, he restores it to us that we, as his friends and stewards, may employ it in his service.

Thus made meet for the Savior's service, he will not conceal from us the command that he has received from the Father. He will freely communicate all. The Holy Spirit will often take us up into an exceeding high mountain, and show us the kingdoms of the world in which the devil has embodied himself. These must be dashed in pieces like a potter's vessel. This is the commission of Christ, to destroy these works of the devil. It is then hinted to us that we are Christ's friends—soul, body, property, life—all are Christ's. The heathen and uttermost parts of the earth being subdued, we are to sit down with Christ in his glory ; we have nothing on the other hand, only as we reign with him ; yet the meek are with Christ to inherit the earth. Too mighty is this work for

slaves. The impulses and interests of freemen and owners are requisite to its accomplishment. On this condition alone, are the forces of man to be developed so as to attain the highest point within the reach of human powers.

Thus as the Christian life begins in offering all to God, we honor God with all our property. We must honor him not less with that which we reserve for our own necessities, than with that which we impart to benevolent causes. It is, both alike, not ours, but God's. To employ any for ourselves or others without the intention to serve Christ according to our highest wisdom, is simply to rob God. To refuse to impart to benevolent causes, is simply to take back our offering, to raise again the standard of rebellion, and foregoing our heirship with Christ, to seek our inheritance in the beggarly elements of this world. Imparting to benevolent causes is nothing more than a distribution of that which is God's by our previous voluntary surrender, and the object to be attained is to part with all we can without impairing our efficiency as the consecrated friends of Christ.

It is manifest, therefore, that a duty so important requires much attention, cool-headed planning, and the precision of the best settled system. We must be diligent in business to acquire all we can by the use of the talents lent us, our consecrated minds and bodies. They are ours only as borrowed money, on which we pay heavy interest. We are under the most solemn obligations to lay by in store, so as to be ready to respond to God's call for interest. If we leave our bestowments to impulse, we lose the discipline; and intelligent worship is compelled to give place to the irrational dictates of the old man. If we wait for our pity to be moved, or our generosity to be called forth by eloquent appeals, before we impart God's property, how shall we prove ourselves worthy stewards. "Lay by in store," said Paul, "that there be no gathering, when I come." We are wont in modern times to reverse this rule. We would be much more likely to send for Paul to come and arouse us by appeals to pity or generosity, so that we might for a moment overcome our covetousness. Plainly

our way is as much opposed to the example of Paul, as it is to reason.

Upon the first day of the week, when the great fact of the resurrection is fresh in our minds, we are to lay out our property in the service of him who was rich and yet became poor to purchase us, we are to make this division of God's property between ourselves and others very often, upon the first day of every week, or at least as often as we can properly ascertain how our financial affairs stand. Thus, the end of all our labor is distinctly presented to our minds, by attention to this duty, and the sacred influence of this duty performed, sanctifies all our efforts and stimulates us to our highest exertions.

Not only are we to have a time and a favorable state of mind, as prerequisites to a proper division of our incomes, but we are, also, to observe some rule as to proportion ;—"As God hath prospered." If our success has been great, we are to give the more, if less, then less ; but we are never excused from the duty of imparting. True, we are left to ourselves, as enlightened by the word of God, to select the objects upon which to make the bestowments, and, also as to their amount, but this privilege is granted, as we have seen, that we may impart the more. The Hebrews in their days of pupilage under the school-master that was leading them toward Christ, imparted at least a tenth of their incomes, including what was required to meet their personal wants. Indeed if a man should impart from a salary of a thousand dollars, his only income, but a hundred dollars, he would scarcely equal the Hebrews' accustomed bestowments. Shall we whose redemption is by the blood of Christ crucified, do less than they ? Is it not free labor that levels the hills, fills the valleys, bridges the rivers and oceans and makes the earth as the garden of the Lord ? Shall we cast reproach upon our blessed occupation by our penuriousness ! Shall we do less than the Hebrew ?

If, therefore, we do not wish as Christians to take back our consecration ; or, if we do not wish our consecration to bring reproach upon Christ, by serving him less efficiently than we served ourselves previous to our conversion, we must introduce


into our beneficence some well-settled system. Can we do better than to adopt and keep in spirit the following pledge which we find in the Prize Essays :—" Believing that the scripture system of benevolence requires every one stately to lay up in store as God hath prospered him, I engage, on every Sabbath, or at other stated periods, to set apart such a portion of what God shall give me as my judgement and conscience shall dictate ; to be sacredly applied to charitable objects according to my sense of their respective claims." Would not such a course give to our religion a positive type ? Are we not as much bound to serve God with our property as we are bound to pray ? Indeed, is it possible for us to pray without wavering—" Thy kingdom come," when we are not doing according to our might to bring the day of Christ's triumph.

If, as individuals, we introduce system into our beneficent bestowments, every church, as a matter of course, will contribute at least once a year to objects that are conceded on all hands to be such as to deserve our regard, as for instance, our Home and Foreign Missions. No matter how much or how little the amount, each church, as a church, would have something each year to bestow upon these objects. This is what ought to be the actual state of our denomination, that a collection for each of these objects be taken in every church every year. By the aid of the statistical table in our Reports, for 1852, and the Register for the same year, we have been enabled to compile the table appended to this article. This table shows a sad contrast between what is and what ought to be. But it is better to know our case, however bad, especially if there is a remedy, as there is an easy one in this instance. We call the reader's attention to a few facts shown by this table, and make a few suggestions as to the remedy.

It is certainly painful to observe that the two Yearly Meetings, New Hampshire and Kennebec, which have done the best as to the comparative number of churches contributing, but barely transcend a half ; that there is one Yearly Meeting that has not a single church which, as a church, contributed in 1852 either to Home or Foreign Missions ; that there are forty Quarterly Meetings in which not a single church contributed ;

that there are in the whole denomination but two Quarterly Meetings, the Rockingham and Cataraugus, every one of whose churches contributed; that only three hundred and seventy-two churches contributed, while eight hundred failed; that thus it appears that less than one-third of all the churches contributed last year to either Home or Foreign Missions; and indeed there are many other painful facts disclosed by this table, which will be observed by the attentive reader.

It is but fair to mention that there are many circumstances which serve as a good reason why contributions in many of our churches ought to be small, but there is no reason why there should be none at all. We desire to lay much stress upon the point we indicate, by saying churches, as such, do or do not, contribute. Many Quarterly Meetings, we notice, take collections at their sessions. This is as it should be, but that is no excuse for omitting collections in the churches as such. Every church, and every individual in every church, is in need of the healthful influence imparted by attention to the duty under consideration. No one can retain his religion without attention to it in one way or another, and there is great danger it will be neglected altogether, if mission causes are never presented. It ought to be stated also, that some churches contribute by means of societies, as the Female Missionary Society, whose contributions therefore are not fairly represented in our table. So it is to be presumed also, that the churches in India, and some others, make contributions in some form that do not appear in the Reports. It would be well if they do contribute to have it appear by the Reports, and if they do not, it is to be hoped they will set the example now so necessary to secure the united and systematic activity of all the churches in the denomination in the support of our Missions. We are by no means discouraged by the state of our case as revealed by the diagnosis to which it has been subjected; for, while the disease is dangerous, and widely-spread through the system, it is apparent that there are vital forces, not only sufficient to keep the disease in check, but also to impart health to the entire body. Indeed it is not very difficult to quite



eliminate the disease in a few short years, and we now proceed to make a suggestion as to the remedy.

Taking it as granted, that it would be for the glory of Christ for each church in the denomination to take at least two collections a year, one for Home Missions, and another for Foreign, we ask how that end is to be attained? Our organization is so admirable for any good purpose, when we learn to avail ourselves of its blessings, that there is no danger that we shall not love it sufficiently. At the approaching session of our Conference, let it be recommended, for instance, that each church in the first month of next year, take a collection for Home Missions, and another for Foreign Missions, say in the month of September. Many churches upon the bare recommendation would adopt it as its settled policy. Then each Yearly Meeting taking up the same recommendation, would induce the Quarterly Meetings to act upon the subject. From the Quarterly Meetings the influence would so go forth to each church, that in two or three years there would not be a delinquent church in the whole denomination.

Let each pastor on the day stated give a discourse upon Home, or Foreign Missions, as the case may be. Taking the previous annual report of the given society, he can greatly interest his people by spreading before them various facts as to the state of the given Mission. Thus the influence of our anniversaries may be transferred at length to every church and every family. These stated days, being anniversaries of interest, would afford the occasion of bringing together the savings which each had "laid by him in store" for that purpose.

It would also serve to call attention to have so many reports going into the Morning Star at the same time. Many readers who now never look at the acknowledgments of moneys received for missions, would then look out for them every week. It also stimulates exertion to lay hold of correspondences that are afforded by the nature of the various calls of our missions. For instance, children can be made to feel a deep interest in the support of children at our mission stations. Our Sabbath schools could easily support all those children, were that work distinctly assigned to them, and were their contributions ac-

known by themselves. Every church, planted by the Home Mission Society, ought never to rest satisfied till it has constituted every member thereof a member of the Home Mission Society, and that, too, while it contributes steadily to Foreign Missions and other benevolent objects. The churches raised up by the Foreign Mission Society may also take peculiar interest in Foreign Missions, but how cheering to see them, as of late, sending home their contributions for Educational, and other purposes of denominational solicitude.

No church can be so poor or so dependent as to be excused from adopting some system of giving. The amount, whether much or little, only so that it is according to ability, is of no sort of account. No church can afford to lose the blessing of giving something, if it be but a dollar, or some fraction of that sum. Had the eight hundred churches neglecting to contribute last year but given a dollar each to Home Missions, it would have enabled the society to support one more station, and that might be a station having a Parsons to give by thousands. The fact is that every thing done for Christ, however insignificant it may appear, when we shall come to trace it out after arriving at home in heaven, will be found mightily conspiring to the promotion of the kingdom of heaven.

As to the amount contributed, if every church member would thus lay by in store, who can doubt that it would be far greater than at present? Who has not heard the "cent-a-week" system spoken of derisively, as being little business for men? Yet by reference to the Reports of our missionary societies, it appears that the whole *sum contributed* for both societies, during 1852, is but a trifle over \$6,000—that is, just about a cent a month for each member. The "cent-a-week" system, if adopted by each member of the denomination, would produce annually over \$25,000; and surely there is not one who might not lay aside that, even at the expense of useless, not to say sinful indulgences. This system can be reduced to practice.

It appears by their "Report" for 1852, that our General Baptist brethren just about come to this mark, a cent a week for each church member. The poorest of us would find it to our pecuniary advantage to do as much. If we had the sys-

tematic method that our brethren in England follow, their zeal in training our children to beneficence and their wisdom in husbanding anniversary occasions in our churches, we should not, as now, suffer so shamefully in the comparison with them. Can we never be provoked to good works! Let not their zeal be lost in its influence upon us.

We trust it is not out of place to hint at another means of introducing system into the churches, in regard to their collections for missions. It is well that our returned missionaries visit the churches to enkindle zeal in good works, but, what we suggest is this, not to look so much for results at present in the form of collections, as to induce the churches visited to adopt some plan for systematic bestowments for time to come. This plan will allow visits to the poor and destitute churches, and especially to such as are not accustomed to contribute. Many churches fail to contribute, not so much from want of disposition, as from want of some one to show them how to begin. By following this suggestion, the good done, will, so to say, organize itself and perpetuate itself to coming generations, and tend to bring in the happy day when the expense of agencies may in a great measure be avoided.

We are a great way from heeding the injunction of the Savior, "Be ye wise as serpents," in contributing only about one third as much for Home Missions as for Foreign. Not that there should be any less interest in the latter, but more in the former. Not Cæsar less, but Rome more. During the year 1854 we ought to contribute not less than \$10,000 for Foreign Missions, but for the same year not less than \$25,000 for Home Missions. Such ought to be the amount and regularity of our contributions that the plans of the societies should never be embarrassed, nor any of their undertakings fail for want of means. When, for instance, the Home Mission Society undertakes to sustain a given station, it ought to be a source of pleasure to every contributor to know that another is to be added, if not to our strong, at least, to our permanent contributing churches. A post once taken is never to be deserted. This policy inspires all with courage, but it requires conformity to the doctrine we are urging—system in beneficence.

System introduced into our churches, with reference to contributions for missions, it will readily follow in reference to all the claims of benevolence. As before mentioned, money for endowing literary and theological institutions would not long be wanting; pastors and evangelists would be well supported; and, to crown all, our conscious redemption would afford so much holy bliss, and our discipline make us so efficient, that there would be no limit to our success in the great aim of all effort and all bliss in this world, that of saving the lost. The church can never put on her strength till there is an approximation to equality among God's children in meeting the pecuniary responsibilities implied in carrying out the Great Commission of Christ, to disciple all nations. Now a man of fair talent and education, for the sake of preaching the Gospel, must forego from one hundred to two thousand dollars a year, to be acquired with the same effort in other callings of life. This itself is no grievance, but those not entering the ministry are under equal obligations to contribute to the cause of Christ, at least as much as the minister foregoes. This is but fair; it is even less than duty.

In taking reluctant leave for the present of this important topic, we renew the promise made in our first number, to do all in our power "to stimulate and systematize" benevolent efforts among the people to whose welfare we have consecrated all. Systematic and enlarged beneficence, is *the* demand our Savior now makes upon us. Obedience to it will soon bring in the heroic period of our denomination; it will rapidly augment not only our piety and learning, but even our wealth and consequent power of usefulness. Blessed privilege, to labor in hope! There is encouragement on every hand. God's spirit is mightily striving with us as a people, to secure the consecration of property in our midst. Our faint hopes have been enlarged and our enlarged expectations are to be surpassed by the reality. The fig-tree is already putting forth her leaves, and we experience an earnest of the influences of the genial season approaching. Most confidently do we predict that whosoever shall a few years hence present a table showing the state of the denomination, in respect to its benevolent bestow-

ments, will exclaim, as he compares his notes with ours, "What hath God wrought!"

A table showing what number of churches in each Quarterly Meeting contributed in 1852, to either our Home or Foreign Mission Society; what number failed to contribute; what proportion of the churches in each Yearly Meeting contributed, &c.

Abbreviations :—Y. M., Yearly Meeting; Q. M., Quarterly Meeting; No. Con., Number contributing; No. not., number not contributing.

NEW HAMPSHIRE Y. M.			No. Con. No. not.			No. Con. No. not.		
New Durham	Q. M.	11	9	Stanstead	Q. M.	5	5	
Sandwich	" "	15	17	Enosburgh	" "	0	9	
Weare	" "	10	10	Corinth	" "	7	3	
Wolfborough	" "	6	8	Rutland	" "	0	11	
Lisbon	" "	7	7	R. I. AND MASS. Y. M.				
Rockingham	" "	12	0	Rhode Island	Q. M.	12	12	
Wentworth	" "	0	9	Boston	" "	6	1	
Belknap	" "	8	5	Western R. Island	" "	8	1	
MAINE WESTERN Y. M.			HOLLAND PURCHASE Y. M.					
Parsonsfield	Q. M.	8	9	Cattaraugus	Q. M.	7	0	
Otisfield	" "	5	13	Cattaraugus Centre	" "	1	4	
Waterborough	" "	12	8	Chautauque	" "	3	6	
Cumberland	" "	11	11	Erie	" "	1	8	
KENNEBEC Y. M.			FRENCH CREEK					
Edgcomb	Q. M.	7	2	Genesee	" "	6	4	
Farmington	" "	7	16	GENESEE Y. M.				
Bowdoin	" "	12	23	Rochester	Q. M.	5	3	
Anson	" "	6	7	Monroe	" "	6	4	
Waterville	" "	4	10	Wayne	" "	2	3	
Windsor	" "	0	8	Union	" "	1	6	
Barrington	" "	0	6	Freedom	" "	1	6	
PENOBSCOT Y. M.			SUSQUEHANNA Y. M.					
Montville	Q. M.	4	13	Owego	Q. M.	8	7	
Exeter	" "	6	10	Gibson	" "	1	8	
Prospect	" "	2	14	Spafford	" "	3	2	
Unity	" "	3	8	Walton	" "	0	7	
Sebec	" "	7	6	N. Y. AND PENNSYLVANIA Y. M.				
Wellington	" "	1	5	Yates & Steuben	Q. M.	4	10	
Springfield	" "	0	12	Sweden	" "	0	4	
VERMONT Y. M.			BRADFORD & TIOGA					
Strafford	Q. M.	5	2	Tuscarora	" "	0	6	
Huntington	" "	6	9	ST. LAWRENCE Y. M.				
Wheelock	" "	8	11	Lawrence	Q. M.	0	9	

	No.	Con.	No.	not.		No.	Con.	No.	not.
son Q. M.	2		9		Steuben Q. M.	0		9	
n " "	1		2		Salem " "	0		5	
UNION Y. M.					MICHIGAN Y. M.				
nough Q. M.	3		6		Michigan Centre Q. M.	4		7	
ngo Union " "	4		3		Oakland " "	2		6	
3 " "	1		1		Bean Creek " "	4		2	
CENTRAL NEW YORK Y. M.					Grand River " "	3		5	
stown Q. M.	6		2		Oxford " "	0		6	
go " "	0		9		Calhoun " "	0		6	
elaer " "	2		4		Van Buren " "	3		5	
3 " "	5		3		Grand Rapids " "	3		3	
PENNSYLVANIA Y. M.					ST JOSEPH'S VALLEY Y. M.				
set Q. M.	1		2		St. Joseph's Valley Q. M.	0		2	
oreland " "	1		3		Berrien County " "	1		3	
mahoning and					Barry County " "	0		4	
ndycamp " "	0		3		ILLINOIS NORTHERN Y. M.				
AND PENNSYLVANIA Y. M.					Fox River Q. M.	1		7	
bula Q. M.	4		12		Rock River " "	2		9	
ga " "	6		1		Walnut Creek " "	2		3	
ord " "	0		10		McHenry County " "	1		2	
ngton " "	1		5		CENTRAL ILLINOIS Y. M.				
" " "	1		5		Quincy Q. M.	0		8	
County " "	0		3		Adams County " "	0		4	
County " "	0		6		Hancock " "	0		5	
OHIO NORTHERN Y. M.					WISCONSIN Y. M.				
Q. M.	2		4		Honey Creek Q. M.	1		8	
a " "	7		3		Rock County " "	0		7	
Erie " "	1		3		Jefferson " "	0		6	
1 " "	3		8		Fon du Lac " "	1		14	
a " "	0		6		La Fayette " "	0		4	
OHIO Y. M.					Boon Country " "	1		8	
n and Clinton Q. M.	0		5		IOWA Y. M.				
" " "	2		3		Delaware & Clayton Q. M.	2		3	
OHIO RIVER Y. M.					Washington " "	0		4	
Q. M.	6		3		Jackson " "	0		3	
Scioto " "	2		7		CANADA WEST FREE WILL & FREE				
3 " "	0		7		COMMUNION BAPTIST Y. M.				
MARION Y. M.					Brock & Talbot Dist. Q. M.	0		5	
nd Q. M.	1		3		London " "	2		12	
ony " "	1		6		Q. M.'s NOT CONNECTED WITH ANY				
1 " "	2		5		YEARLY MEETING.				
g " "	0		5		Franklin Q. M.	0		3	
INDIANA Y. M.					Ellsworth " "	0		7	
rland Q. M.	0		8		Brome " "	0		3	
orn & Ripley " "	1		3		Orissa " "	0		2	
NORTHERN INDIA Y. M.					Des Moines " "	0		7	
Q. M.	0		12						

RECAPITULATION.

		Q. Ms.	Con.	Not	Con.	Chs.	Con.	Not	Con.	Pro.
New Hampshire	Yearly Meeting,	8	0	69	65	1-2				
Maine Western	" "	4	0	36	41	1-3				
Kennebec	" "	5	2	36	72	1-3				
Penobscot	" "	6	1	23	68	1-5				
Vermont	" "	5	2	31	50	1-3				
Rhode Island and Mass.	" "	3	0	26	16	1-2				
Holland Purchase	" "	6	0	20	29	1-3				
Genesee	" "	5	0	15	22	1-3				
Susquehanna	" "	3	1	12	24	1-3				
N. York and Penn.	" "	2	2	5	27	1-7				
St. Lawrence	" "	2	1	3	20	1-8				
Union	" "	3	0	8	10	1-3				
Central New York	" "	3	1	13	18	1-3				
Pennsylvania	" "	2	1	12	48	1-5				
Ohio and Penn.	" "	4	3	12	42	1-5				
Ohio Northern	" "	4	1	13	24	1-3				
Ohio	" "	2	1	2	8	1-5				
Ohio River	" "	2	1	8	17	1-4				
Marion	" "	3	1	4	19	1-6				
Indiana	" "	1	1	1	11	1-12				
Northern Indiana	" "	0	3	0	26					
Michigan	" "	6	2	19	40	1-4				
St. Joseph's Valley	" "	1	2	1	9	1-10				
Illinois Northern	" "	4	0	9	21	1-5				
Illinois Central	" "	0	3	0	17					
Wisconsin	" "	3	3	3	47	1-17				
Iowa	" "	1	2	2	10	1-6				
F. and F. C. Baptist Q. M. of Canada West		1	1	2	17	1-10				
Quarterly Meetings, not connected with Y. Ms.		0	5	0	22					
Total.		89	40	372	800					

ART. V.—EXPOSITION OF ROMANS V: 12—19.

THE passage which we have placed at the head of this article possesses much importance, and its exposition is beset with many difficulties. In the examination of it, we must deal more or less with questions respecting the original state of man, the fall, death, sin, the atonement, imputation, the conditions of salvation, and the results of the gospel. Few passages embrace so many subjects, and, in the same compass, unfold

so much truth. In theological controversies for the last fifteen centuries, few have been more frequently cited, or more fully discussed.

The general import of the passage is obvious, viz : to exhibit the greatness of Christ's work, in comparison with the consequences of Adam's sin. The difficulties attending its interpretation arise chiefly, (1) from the nature of the subjects introduced, (2) from theories by which they have been long set forth, and (3) from certain peculiarities of Paul's style. These will be manifest in our proposed investigation.

In expounding this scripture, we shall not seek for new views, nor avoid them. We would neither adopt nor reject, here or elsewhere, any sentiment merely because it is new, or merely because it is old ; merely because it has the authority of great names, i. e. of uninspired men, or is wanting in such authority. Our object is to learn and teach the simple *truth*, as developed in the passage. And after the study we have bestowed upon it, we must, of course, express our own views. If we differ from any whom we respect, and whose views we respect, this we regret, and hold ourselves open to conviction. With these introductory remarks, let us proceed to examine the passage in detail.

12. Διὰ τοῦτο, *therefore, on this account*. Compare in Matt. 6 : 25, Mark 6 : 14, Acts 2 : 26, Rom. 1 : 26. The phrase denotes an *inference* from the preceding ; not however from what immediately precedes, but from the course of thought in the previous chapters. There the apostle had shown the sinfulness of the world, both Gentiles and Jews ; and that the gospel opens the way, and the only way of salvation. Here he enters upon a kind of summing up or recapitulation of the whole. " Things being as thus stated, it follows therefore, that," &c.

ὧστερ, *as*, introduces a comparison, followed by a corresponding clause with οὕτω, or a similar word. This verse forms the *protasis*, or first member of the sentence ; but, digressing to make explanatory remarks, as is common with Paul, see Rom. 1 : 1—7, Eph. 1 : 2—12, et cet., the *apodosis*, or concluding clause is suspended to v. 18. The connection, then, stands

thus : “as by one man sin entered, &c., so by the righteousness of one,” &c.

Δι' ἑνὸς ἀνθρώπου, *by one man*, viz. Adam. Though Eve was first in the transgression, 2 Cor. 11 : 3, 1 Tim. 2 : 14, yet on account of the comparison, and for *congruity*, Adam only is mentioned. The preposition διὰ here denotes proper *cause*, as often in scripture, and not a mere instrument or occasion.

Ἠμαρτία, *sin*. The article is here employed contrary to English usage, but agreeably to the Greek, which places it before nouns denoting a genus or species, regarded as a unity, or any thing single, or monadic in its kind. Stuart's N. Test. Gram. §89. (2.) Here, then, it does not denote a particular sin, or kind of sin, but sin generically. But what is sin? The inspired apostle has defined it to be ἀνομία. “Sin is the transgression of the law.” 1 John 3 : 4. Like all other words it is susceptible of various renderings, according to the connection and purpose of the writer. The above is, however, its strict and literal sense, and its import in the text before us. Here it refers to the first transgression of our progenitors in Eden. On this there is no dispute.

Εἰς τὸν κόσμον εἰσῆλθε, *entered into the world*, commenced among men. Compare John 6 : 14, 9 : 39, 11 : 27, Heb. 10 : 5, 2, John 7. Καὶ διὰ τῆς ἁμαρτίας, *and by sin*, i. e. through the means of sin, in consequence of sin. One of the senses of διὰ with the genitive. Robinson's N. Tes. Lex. Art. Διὰ. 3 (a.).

Θάνατος, *death*. What death is here designated? There are three principal views. 1. That it denotes spiritual death only. 2. Temporal death only. 3. That it includes both. That θάνατος and its equivalents sometimes mean moral or spiritual death, is evident from such passages as Eph. 2 : 1, 5—“Dead in trespasses and sins.” Rom. 7 : 9, 10—“Sin revived, and I died.” But that such is not its full import in all cases, is clear from 1 Cor. 15 : 21, where it is contrasted with ἀνάστασις νεκρῶν, *the resurrection of the dead*, and must therefore indicate the death of the body. So also in the penalty denounced upon the first transgression. Gen. 2 : 17—“In the day that thou eatest thereof, thou shalt surely die.” Gen. 3 : 19—“Dust thou art, and unto dust shalt thou return.”

To the objection that Adam did not suffer natural death on the day of his transgression, it is sufficient to reply, that he then became *mortal*, and it is through the grace of the promised Messiah, the seed of the woman, Gen. 3 : 15, that he was reprieved for a further season of probation. It may then denote the death of the body, as it does in the Bible. But does the word in the passage before us signify no more than this? In support of such rendering, Gen. 3 : 19, 1 Cor. 15 : 21, 22, are cited. But these passages do not prove that temporal death was the only penalty for the first transgression. Nor does any passage in the Bible. On the other hand in Rom. 6 : 23, *death* is opposed to *eternal life*. Also, 2 Cor. 2 : 16, James 5 : 20, "He which converteth the sinner from the error of his way shall save a *soul* from *death*." Eph. 2 : 1, 1 John 3 : 14, "We know that we have passed from *death* unto *life*, because we love the brethren." John 8 : 51 is also very decisive : "If a man keep my saying, he *shall never see death*. So also Deut. 30 : 19, where the Septuagint has θάνατος as the translation of the Hebrew מָוֶת, "I have set before you *life* and *death*, blessing and cursing." Once more, Ezek. 18 : 20—"The *soul* that sinneth, it shall *die*." Similar passages might be quoted to any extent. That in the passage before us more than the death of the body is meant, is evident from the context. In v. 15 the cognate verb is opposed to what is procured by "the grace of God, and the gift by grace," i. e., spiritual and eternal life. Also in v. 16, "judgment," i. e. sentence of *death* is opposed to the "free gift," and its consequent "justification." So in v. 17, the phrase "death reigned by one" is contrasted with "shall reign in life by one, Jesus Christ." And in v. 21 "death" is contrasted with "eternal life." The point then is clear. In all these and similar passages the mere death of the body cannot be intended. And in the text before us θάνατος denotes not only the death of the body, but also the other evils consequent upon sin, viz. condemnation, misery, spiritual death, and exposure to eternal death.*

* See Rob. Lex. Art. θάνατος, (c). Stuart's Com. on the passage. This usage is thus explained by Tholuck. "The words ζῶν and θάνα-

But an objector may ask, do spiritual death and exposure to eternal death come upon all men? We reply, that spiritual death and exposure to eternal death are invariably consequent upon sin. This none will deny who admit that there is spiritual death and exposure to eternal death. Now the uniform representation of Scripture is that all have sinned. "All have sinned, and come short of the glory of God." Rom. 3 : 23, Ps. 14 : 3, 53 : 1, 2, Eccl. 7 : 20, Rom. 3 : 12. So in the verse before us : "all have sinned." As a matter of fact, under the divine arrangement, the moral consequences of sin as surely and inevitably follow as the physical ones. The history of Adam, and the history of his race demonstrate this truth. Experience, therefore, on this point, fully corroborates the testimony of scripture.

Again, it may be objected, that θάνατος in this place cannot denote spiritual as well as temporal death, since it "passes upon" *infants*, who are incapable of moral action, and consequently of moral or spiritual death. To this we reply by reference to the following and corresponding clause, πάντες ἥμαρτον, *all have sinned*. The "all" who have sinned must be susceptible of spiritual death, and must have experienced it; for to be a sinner is to be morally dead. If the "all" includes infants in the one clause, it must in the other.

Must we, then, adopt the conclusion, that infants are *sinners*? No! The text does not assert it. It speaks of *all men*—πάντας ἀνθρώπους. Whatever may be true of the moral state and condition of infants, we do not understand the scriptures to teach

τος along with the cognate verbs, although appearing in various applications, are most clearly explained, when we suppose the following views to have lain at the basis of them. God is the ζῶν ἀιώνιος, 1 John 5 : 20, or the Φῶς, 1 John 1 : 5, Jam. 1 : 7. Beings made in the image of God have true life only in fellowship with him. Wherever this life is absent, there is θάνατος. Accordingly, the idea of ζῶν comprehends *holiness* and *bliss*, that of θάνατος *sin* and *misery*. Now as both the ζῶν and the θάνατος manifest themselves sometimes in different degrees, sometimes under different aspects, the words acquire a variety of significations. * * * Regarded in this view, θάνατος comprehends bodily death, existence in the realm of spirits, full sense of guilt and misery, each of which is also involved in the other." Tholuck's Com. Rom. 5 : 12 Menzie's Trans. p. 155.

that they are *sinners*, in the proper sense of that term ; hence we see no good reason to suppose that the apostle designates them in this passage, any more than that they are included in such passages as Mark 16 : 16, Acts 17 : 30.

If we are still pressed with the inquiry, why then, do infants suffer pain, disease, and natural death ; we are free to state our belief, that it is in consequence of the first transgression in Eden—1 Cor. 15 : 22. The consequences of the first sin are suffered by all the posterity of Adam. One of these consequences is mortality with its attendant evils. And this is suffered by infants as well as by adults. Yet it is to be regarded as a consequence of, not as punishment for Adam's sin ; since *punishment* is inflicted only upon the individual transgressor. Persons may and do *suffer* from the wickedness of others ; but they are *punished* only for their own sins—Ezek. 18 : 20. We may also state here, that we do not believe that mortality is the only consequence of his sin, which all the posterity of Adam suffer. But more of this in the sequel.

Καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, *and so death passed upon all men.* Οὕτως does not simply denote transition, but refers us to the previous part of the verse for the ground of the subsequent statement. Sin having thus entered the world, and death as its consequence, death has come upon all men.

Ἐφ' ᾧ πάντες ἥμαρτον, *because all have sinned.* Such is the rendering given by the Syriac and Arabic, two of the most ancient and reliable versions of the N. Test., and most critics and commentators, both ancient and modern. The Latin vulgate, of less authority, renders ἐφ' ᾧ, *in quo, in whom*, i.e. *Adam* ; and upon this rendering Augustine built his theory of imputation, which still survives. Calvin, however, rejected that interpretation, and rendered as in the common version. Had the apostle designed to say that all sinned in Adam, he would have used a different phraseology. If ᾧ is a relative, θάνατος and not ἀνθρώπου is its grammatical antecedent. But what would be the sense of saying, "in which death," all sinned ? Besides ἐφ' ᾧ does not mean *in whom* ; ἐν ᾧ would be the proper expression, as the best critics assert. See the citations in Stuart's Com. from Phavorinus, Magister, Marcus Aurelius, and

Plutarch. 'Observe the meaning of ἐν with the dative in Matt. 19 : 9, Luke 2 : 20, 5 : 5, Acts 3 : 16, 4 : 21, 26 : 6, 1 Cor. 1 : 4, 6 : 11, 2 Cor. 9 : 15. Also Butm. § 150, p. 435. Rob. Lex. Art. Ἐν (ἐ).

It is not, therefore, from doctrinal bias, that we reject Augustine's interpretation of this clause ; but from regard to the laws of the Greek language. On the same ground of philology, must we reject the rendering "*after whom*," i.e. after the *example* of whom ; which sense would require διὰ, κατὰ, or some equivalent preposition, with the accusative or genitive. Besides, if *example* only is intended, why is Adam alone, of all our predecessors, singled out ? We therefore take the phrase to be a conjunction, simply *because*, on the authority of the best critics in all ages.

So the expression, "*all have sinned*," we take in its strict, literal sense. All have transgressed the divine law, have sinned, not in Adam, as, according to Edwards' theory, being literally in him, nor, as others say, by *imputation* ; but by their own free choice and act. Such is the import of ἡμαρτον, a verb which has an active voice only, and is very definite in its signification. We cannot render, "*all were treated as sinners*," for such a rendering is wholly unauthorized either by scriptural or classical usage ; and probably would never have been thought of, but that it suited a pre-formed theory.*

* Mr. Barnes has the following note on this clause.

"*All have sinned.* To sin is to transgress the law of God ; to do wrong. The apostle in this expression does not say that all have sinned in Adam, or that their nature has become corrupt, which is true, but which is not affirmed here ; nor that the sin of Adam is imputed to them ; but simply affirms that all men have sinned. He speaks evidently of the great universal fact that all men are sinners. He is not settling a metaphysical difficulty ; nor does he speak of the condition of man as he comes into the world. He speaks as other men would ; he addresses himself to the common sense of the world ; and is discoursing of universal well known facts. *Here is the fact—that all men experience calamity, condemnation, death.* How is this to be accounted for ? The answer is, 'All have sinned.' This is a sufficient answer ; it meets the case. And as his design cannot be shown to be to discuss metaphysical questions about the nature of man, or about the character of infants, the passage should be interpreted

Still, we are to bear in mind, that there is a connection between the sin of Adam, and the sin and death of his posterity. Such connection is plainly taught in the Scriptures, in the context, v. 19, 18, 17, 16, 15 ; also in the 12th, especially as indicated by *ὅπως*, in connection with the whole preceding clause. But his sin is not mentioned as exclusive of their sins, nor his sin exclusive of theirs as the cause of death. His own death, physical and moral, was the penalty for his offences ; and the death of his posterity is the consequence of his transgression, together with their own transgressions. So far as death denotes *mortality* and a *fallen* state, it is to all his posterity the consequence of Adam's sin. But death in the full scriptural sense particularly as denoting spiritual death and exposure to eternal death, comes upon those only who sin by their own choice and act. And such we understand to be designated in the clause under consideration. Perhaps our remarks on this passage have been too protracted. But having now in a measure prepared the way, we shall be able to be more brief upon what follows.

13. Ἀρχὴ γὰρ νόμου, *for until the law*, i. e. the Mosaic law, see v. 14, "from Adam to Moses." That *ἀρχὴ* should have been rendered *until*, and not *during*, is manifest from the connection. Why should the apostle declare that sin was in the world *during* the law ? This no one doubted. But some might question whether there was sin anterior to the promulgation of the law. Paul here affirms that there was. The causative particle *γὰρ* indicates such a course of thought in this connection.

Ἀμαρτία δὲ οὐκ ἐλλογείταιί, μη ὄντος νόμου, *though sin is not reckoned, the law not being*. Ἐλλογεω, from *εν, λογος*, signifies *to reckon in*, to put to one's account. Philemon, 18. It corresponds to the

according to his design, and should not be pressed to bear on that of which he says nothing, and to which the passage evidently has no reference. I understand it, therefore, as referring to the fact that men sin in their own persons, *sin themselves*—as, indeed, how can they *sin* in any other way ?—and that *therefore* they die. If men maintain that it refers to any metaphysical properties of the nature of man, or to infants, they should not *infer* or *suppose* this, but should show distinctly that it is in the text. Where is there evidence of any such reference ?"—Note on the passage.

Hebrew חַטָּאת and the Greek λογίζομαι which, says Stuart, Article Bib. Repos., Apr. 1835, p. 269, never mean “*to impute the sin or righteousness of one to another.*” Sin in this passage cannot, then, refer to Adam’s offence. To *impute sin* in scripture means to reckon sin to the account of those who commit it. 2 Sam. 19 : 19, Heb. 9 : 20, Ps. 32 : 2, 2 Cor. 5 : 19. But by *whom* is sin not imputed or reckoned? Some say by man himself, and refer for a parallel usage to Rom. 7 : 8, 9. But the word ελλογείται is hardly susceptible of such a rendering. So Tholuck affirms. We take the sense of the passage as comparative, that is, sin is not made so much account of by God, where the light of the law is not enjoyed. A parallel usage is found in the declaration of Christ, John 15 : 22. “If I had not come and spoken to them, they had not had sin,” i. e., not so great sin. Had there been no law whatever, there would have been no transgression—Rom. 4 : 15. But even before the Mosaic law, there was the law of nature—Rom. 2 : 14, 15, 1 : 19. As men then were violators of this law, they were sinners; though their guilt was not so great as that of those who sin against more light.

14. Ἀλλ’ ἐβασίλευσεν ὁ θάνατος, *yet death reigned.* A species of personification, which more or less prevails in this connection. The dominion of death was universal in the period referred to, the case of Enoch alone being an exception. Here the death of the body is prominent, though spiritual death and its concomitants are not to be excluded. Even in this period death followed as the consequence of sin.

Καὶ ἐπὶ . . . Ἀδὰμ, *even over those who had not sinned after the similitude of Adam’s transgression.* Those who had not violated a *direct precept*, as did Adam, and those who have lived under the written law. There is no evidence that the apostle here makes any special reference to *infants*. Nor is the meaning that those spoken of “sinned in Adam”^{*}—or that Adam’s sin

* There is no end to the extravagance and absurdity of some who formerly held this theory. Gerhard, who wrote a system of theology in twenty-two quarto volumes, says, “*Semen, ex quo formamur, est immundum, et peccato infectum.*” Vol. IV : p. 326. The same in substance was asserted by Augustine, Turretin, and others.

was imputed to them—dogmas which are wholly without the support of scripture. The reference is simply to those who did not sin under the light which Adam had. They sinned indeed, but under less aggravating circumstances than he did, yet sufficiently to incur the penalty of death.

Ὁς ἐστὶ τύπος τοῦ μέλλοντος, *who is a type of him that was to come.* Τυπος is used here “tropically of a person as bearing the form and figure of another, i. e. as bearing a certain resemblance in relations and circumstances.” Rob. N. Tes. Lex. on the word, (γ). The idea is, that a *comparison* may be instituted between Adam and Christ. Not to multiply remarks upon a point that has often been elucidated, we would simply observe, that both Adam and Christ have exerted a special and universal influence upon mankind. Adam brought sin into the world, Christ brought righteousness. Adam introduced death, Christ introduced life. By Adam all are involved in the ruin of the fall, by Christ all are brought to partake of the blessings of the Gospel. This comparison is developed in the subsequent context.

15. Ἀλλ' οὐκ ὥς, *but not as.* Here the apostle commences to explain the statement of the preceding verse, that Adam is a type of Christ. The resemblance is to be traced by way of contrast, and will not, then, hold in all respects. Το παράπτωμα, denotes the *fall, fault, transgression*; that is, the sin of Adam. Τὸ χάρισμα, *the gift, benefit, favor*, i. e. bestowed by Christ. Εἰ, *if*, does not imply doubt, but concession; *if, as is true.* Γαρ, *for*, indicates a sentiment confirmatory of the preceding. This sentiment is that the gift of Christ superabounds over the offence of Adam. Not that it abounds to a greater number, for that is impossible, but the benefit of Christ's gift is greater than the evil of Adam's sin.* Such is the general statement. Οἱ πολλοὶ, *the many, all*, equivalent to παντας ανθρώπους, *all men* in vs. 12, 18. Here and in v. 19, “*the many*” is the direct antithesis of “*the one.*” “*All*” would not be appropriate, as it

* “The Gospel places *all men* under a dispensation of grace, where penitent sinners can be pardoned and accepted; while a dispensation of law, (such as that under which Adam was first placed), subjects them to its penalty without reprieve, for the first offence which they

would include its antithetic "the one." In vs. 12, 18, there is not this antithesis, therefore "all men" is the phrase employed. The sense in each case is clearly the same." Ἡ χάρις . . . χάριτι, *the grace of God and the gift by grace*, i. e. God's gracious gift, similar to χάρισμα. Τοὺς πολλούς, *the many*, i. e. *all*.

16. Καὶ οὐχ ὥς, *and not as*. Another idea in the development of the contrast. Adam by one offence wrought the ruin of the fall. Christ by his work, procured pardon for many offences. Ἐνὸς ἀμαρτήσαντος, *one that sinned*, viz, Adam. Τὸ δῶρημα, *the gift*, synonymous with χάρισμα. Γαρ, *confirmantis*. Κριμα, *judgment, sentence*, which God pronounced. Κατακριμα, *condemnation*, viz, to death. Εἰς δικαίωμα, *unto justification, pardon*. Εἰς, as often, denotes *tendency, intention*, viz. that the tendency, design of the gift of Christ was to procure the remission of many offences. This would decide nothing as to the *accomplishment* of that design.

17. Γαρ, *for*, indicating a confirmation of the sentiment in the preceding verse; a more definite statement is here made, and an explanation of the general idea of the preceding. The main thought corresponds to that expressed in v. 15, only the gospel *condition* is here subjoined. Πολλῷ μᾶλλον, *much more*, that is, if through the offence of one, death reigns over all, much more *credible* is it, that those who receive the *superabounding*,* (περισσεύειαν,) grace of the Gospel, complying with its terms, shall reign in life through Christ. Λαμβάνοντες, *receiving*. Com. John 1: 12—"As many as *received* him." Here is the gospel condition. Those who would receive its full benefit, must, by

commit. It cannot escape notice, then, that we are now, notwithstanding the numerous and dreadful evils occasioned by the fall, under a far more favorable dispensation in respect to an opportunity for *making sure* our final happiness, than we should have been by being placed in the original condition of Adam." Stuart on Romans. 575, 576.

* "Far more than what he owed was paid by Christ, as much more as the immeasurable ocean exceeds a drop. Doubt not, O man, when beholding such a treasure of blessings, nor ask how the old spark of death and sin has been extinguished, seeing that such a sea of the gift of grace has been poured upon it."—Chrysostom.

their own voluntary act, receive the proffered grace on the terms proposed. The blessings of the gospel are, indeed, offered to all ; but their highest and essential benefit will be enjoyed by those only who comply with the terms which the gospel prescribes. So much is implied in this passage. Those who “*receive* abundance of grace, and of the gift of righteousness, shall reign in life.” Those who do *not* receive the gracious gift have no such promise.* Let us here remark the connection of verses, 15—17, as it is not always clearly apprehended. V. 15, states the *superabounding* of the gospel benefit, in general terms. V. 16 is more specific, defining this superabundance to extend to the pardon of *many* offences, while condemnation came by one sin. V. 17 repeats the main idea of v. 15, and inserts the *condition* on which the full gospel blessing is to be enjoyed.

18. Ἄρα οὖν, *therefore*, it follows from what has been said, vs. 15—17. At ὡς we have a resumption of the thought introduced at v. 12, vs. 13—17 being a parenthesis for explanation, vs. 12—14 explaining with reference to v. 12 that death prevailed before the giving of the law, because sin prevailed at the same period, and vs. 15—17 qualifying the statement of v. 14, that Adam is a *type* of Christ. Such digressions are common to Paul's style.

Δι' ἑνὸς παραπτώματος, *by one offence*. “The offence of one” is expressed by τῷ τοῦ ἑνὸς παραπτώματι in vs. 15, 17. The different phraseology of the expression in v. 18 requires the rendering we have given. By “one offence” is meant, of course, the first transgression.

Εἰς πάντας ἀνθρώπους, *upon all men*. Here is an omission, which is readily supplied from v. 16, of which v. 18 is substantially a repetition. Therefore κρίμα, *judgment, sentence*, is to be here

* “It is so very plain that the *abundant reign in life by Jesus Christ* is appropriated to persons of a particular character, expressed here by *receiving the gift*, that it is surprising any should have spoken of it as common to the whole human race. And nothing is more evident than that the word λαμβανω has often this sense, and signifies *being active in embracing* a benefit proposed, or a person offering himself under a character of importance. Compare John 1: 11, 12, 3: 11, 32, 5: 43, 12: 48, 13: 20, Jam. 5: 10, 1 John 5: 10, 3 John 7.” Doddridge on the passage.

supplied as by the common version. Here we have πάντας ἀνθρώπους instead of οἱ πολλοί, in v. 15, with the same sense. The reason for the change of phraseology is explained in the note on v. 15. That all mankind are here denoted, and not all of a certain class, as "the elect," is clear from the language employed, the connection, the uniform scriptural representation and experience. There can be no question but that the consequences of the first transgression extend to all the posterity of Adam.

Εἰς κατὰ κρίμα, unto condemnation. Same idea as expressed by the word in v. 16, and by ὁ θάνατος, v. 12. This is there explained as denoting mortality, with all the other evils and calamities consequent upon sin, including spiritual death, and exposure to eternal death. We will not here repeat, but refer to the remarks made upon ὁ θάνατος in v. 12. Here the form of the preposition εἰς, as denoting *tendency*, as in v. 16, should be observed. The idea is not that the "condemnation" or "death" in its full sense is necessarily endured by all, but that such was the *tendency* of the first transgression, viz., not only to subject mankind to mortality, as it did, but also to spiritual and eternal death. But this tendency is not necessity. God is just and man is yet a free agent; and no one is charged with guilt or subjected to punishment, except for his own sins. Whatever any may have *suffered*, in consequence of their connection with others, and especially as the effects of the first transgression, no one is held responsible except for his own voluntary conduct. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18 : 2, 3, 20.

Ὡς, so, the antithesis of ὡς in this verse, and ὡς περ, v. 12, indicating the completion of the comparison there commenced.

Καὶ strengthens the correspondence, so also. Here is the summing up, v. 18 contains, in brief, the substance of the whole passage 12—19. The first clause is a repetition substantially of v. 12, and the latter clause completes the sentiment. The rest is qualification and explanation. Δι' ἵνα

δικαιώματος, *by one righteousness*. Corresponding to the “one offence” of the former clause. Christ’s merits are designated as one work, as by ὑπακοῆς, v. 19. Here supply το χάρισμα, *the gracious gift*, from v. 16. That πάντας ἀνθρώπους here denotes *all mankind*, and not a certain part, as “the elect,” cannot be fairly questioned, especially in view of the import of the same words in the first and corresponding clause of the verse.*

Εἰς δικαιώσιν ζωῆς, *unto justification of life*, i. e. the justification which is connected with spiritual and eternal life. Synonymous with δικαιώμα, v. 16, and δικαιοσύνης, v. 17, and employed for variety of style. Εἰς, as in the former instances, denotes *tendency, design*. The tendency, design of Christ’s work is to bring all to partake fully of the gracious gift; but, as seen in v. 17, this result will be attained only in reference to those who *receive* the gift, and comply with the terms upon which it is offered. Mark 16 : 15, 16. Matt. 10 : 22. To overlook these plain conditions in the interpretation of this passage, is a manifest and dangerous error.

It should be observed that the thought introduced at v. 12 is here virtually completed. V. 19 is subjoined, as giving the ground or reason of the conclusion stated in v. 18—“the disobedience of Adam was a cause or ground why all men became sinners, and therefore came into a state of condemnation, and the obedience of Christ is in like manner a cause or ground why all are come [rather *may* come, i. e. on Gospel terms] into a state of justification.” Stuart on Rom., p. 254. It is important to mark this, lest we attach sentiments to v. 19, which do not belong to it.

* Calvin in his *Commentary*, so interprets, this passage though in opposition to the sentiment of his early work, the *Institutes*. His language is as follows : “Communem omnium gratiam facit, quia omnibus exposita est, non quod ad omnes extendatur se ipsa : nam etsi passus est Christus pro peccatis TOTIUS MUNDI, atque omnibus INDIFERENTER dei benignitate offeratur; non tamen omnes apprehendunt.” He [the apostle] makes the grace common to all because *it is offered to all*, not because it is in fact applied to all. For although *Christ suffered for the sins of the whole world*, and by the kindness of God *is offered to all* WITHOUT DISTINCTION; yet all do not embrace him. Calvin’s Com. on Rom. v. 18.

19. ὥστε, *as*, a repetition of the same word in v. 12, and synonymous with ὡς in v. 18. Γὰρ indicates a cause or reason for the conclusion stated in the previous verse. Δια της παρακοης, *through, by means of the offence of one man*, viz. Adam.

Ἄμαρτωλοι κατεστάθησαν οἱ πολλοί, *the many, i. e. all, became sinners*. Κατεστάθησαν, 1. a. pass. of καθίστημι, *to set, to place*. Pass. *to be made, to become*. Rob. Lex. Aorist 1. pass. used for the Middle. Stuart's Gram. §60, (3) Kühn. §86. Some have rendered, "*were declared, or shown.*" Others, "*were treated as.*" But neither of these renderings expresses the meaning of the word, nor are they consonant with the connection. Besides, nothing would be gained, even in theory, by such an interpretation, since God views and treats men according to their real character.

Is the sense that "the many" were made sinners by the imputation of Adam's sin to them, or its kindred theory, that they sinned in him? These theories, once sustained by the authority of great and venerable names, are now pretty generally exploded, and we will therefore not discuss them in this place. The reader will find them ably refuted in the writings of Stuart, Barnes and similar critical Calvinistic commentaries.

Ἀμαρτωλοί, *sinners, transgressors of the divine law*. Matt. 9: 10, 11, 13. Mark 2: 15, 16, 17. Luke 5: 30, 32. John 9: 25, 31. 1 Tim. 1: 9, 15. James 5, 50, etcet.

Here, then, we have the fact already brought to view of the universal sinfulness of mankind; and its cause or occasion is referred to Adam. All this vast ruin is a consequence of his sin. The doctrine is not merely that his posterity became sinners by following his *example*, for why should his example alone be mentioned? Nor will the word or the connection admit of such a rendering. The sentiment as we understand it, is this. Such is the connection between Adam and his posterity, and such the effect of his sin upon them, that they all partake of the ruins of the fall, all, like him after he sinned, are mortal, fallen, prone to evil; and all who by their own volition transgress the divine law, as all do who come to the period of accountability, do thus become sinners, and exposed to eternal condemnation. Such, and no more or less, do we

take to be the import of these words as they stand in this connection. We are aware that, on the one side and on the other, this interpretation may be condemned by the theories of polemics. But such, in our view, is the simple meaning of the passage in the connection, corroborated also by other scripture, and by experience.

Οὕτω καὶ, *so also*. Same as in v. 18. Διὰ τῆς ὑπακοῆς τοῦ θνός, *by the obedience of one*, through the atonement of Christ. Δίκαιοι, *righteous, upright, pious*; Sept. usually for צדיק Com. citations in Gesenius' Lex. and Rob. κατασταθῆσονται, *shall be made, shall become*, 1 fut. pass. from the same verb as in the former clause. The sense cannot be restricted to a part, for this the import of οἱ πολλοὶ forbids. It cannot be that all are or shall be brought into "*a salvable state*," for δίκαιοι will not admit of such a rendering. It clearly denotes *righteous* or *justified*.

But the sentiment is not to be taken *unconditionally*. A condition is often implied where it is not expressed. See Jonah 3: Com. Ex. 29: 9, with 1 Sam. 2: 30. But here, in the context, the condition is several times stated directly or indirectly; directly as already seen in v. 17, and by implication in vs. 15, 16, 18. So also it is stated in every variety of form in other passages of scripture too numerous to mention. Universalism can, therefore, derive no support from this passage. As before seen, none suffer the full consequences of the first offence, but those who, by their own sins, involve themselves in guilt, and reject the means provided for their rescue. So also, those only shall enjoy the full benefits to be derived from the work of Christ, who by their own obedience comply with the terms of the gospel.

As this article was designed for an *exposition*, we will not multiply remarks, but will sum up by the statement of a few results.

1. The consequences of Adam's sin extend to all his posterity. One of these consequences is, that all are *mortal*, and subject to the evils incidental to mortality. Another is, that all are *fallen*, all have a tendency to evil, and all who come to

exercise the power of choice, become sinners, exposed to endless ruin.

2. Through Christ, all partake of the blessings of grace. The resurrection of the body is secured to all, and a happy immortality to all who die without sin. All sin is voluntary. Those only who by their own choice and act commit sin, are personally guilty; and they may obtain pardon even for "many offences" through the gift of Christ. Those who comply with the terms graciously given, and receive the gift impartially offered to all, shall become holy and happy. Those who reject this provision bring upon themselves still greater condemnation.

3. Vast as are the evils of sin, the grace of Christ superabounds. Christ has done immeasurably more for our benefit than Adam did for our injury. While, therefore, sin must be deplored as an unmixed evil, the most pernicious ever brought upon our world, the grace of Christ in the gospel shall be the theme of grateful contemplation, not only to the redeemed, but to all holy intelligences forever.

On several points, both principal and subordinate, examined in this exposition, we should be pleased to enlarge; but this article is already too long. If, as the result of these investigations, any minister or other student of the Bible shall be led to a more careful study of this portion of the sacred word, the writer's object will be accomplished.

ART. VI.—SPIRITUAL MINDEDNESS.

SHOULD this article chance to meet the eye of the skeptic, the worldly-minded, or the formalist, its title will probably cause him to exclaim mentally if not audibly;—Here is a fanatical hash,—a spiritual gallimaufry of the imaginary food of deluded enthusiasts. As no good can reasonably be expected from a direct effort to benefit such persons, and the subject not requiring it, the work in hand will at once receive attention.

Spiritual mindedness is not, as many seem to think it is, an indefinite, an indescribable religious feeling or emotion. It consists in thoughts, intentions, desires, and efforts, far more than in religious feelings, such as joy, peace, a pleasurable, holy solemnity, and other sensations realized by the devoted Christian. It is a state of the mind and will, and always causes more or less emotion, according to the temperament or other circumstances of those who possess that state of mind. Religious feeling results from spiritual mindedness, as gratification and satisfaction arise from the act of receiving food. Espousing a cause with a disposition to sustain it is one thing, but the feeling arising from that espousal and disposition, is manifestly something else; so also an inclination for spiritual things, with a resolution to regard them with attention, which is spiritual mindedness, is something very different from the feelings caused by such inclinations and resolutions. Good desires, good thoughts, and good intentions of any kind, usually cause pleasurable emotions; yet none will assert that such thoughts, desires, and intentions are identical with the feelings that they usually produce. Who supposes that the thoughts, wishes and purposes of a prodigal son to return to a kind but abused father, are identical with the feelings that such a disposition produces? Certainly no one. In such cases some sons would be sensible of more emotion than others; but all will see that, in every case of the kind, thoughts of returning, with sincere desires, intentions and efforts to do so, would be far more important than the most stirring emotions that could be realized by those whose sensibilities can be the most easily and deeply moved. More attention to this subject is required than would be necessary, had not the teachings of very many who believe in experimental piety caused the erroneous and injurious impression, that repentance and piety consist in feelings of grief and joy rather than in a disposition through grace to reform and attend to the duties of religion. These sad and wide spread results have followed the well meant but greatly mistaken efforts of such teachers.

First, multitudes are living in neglect of repentance because they seem sincerely to think they cannot become Christians till

they have more feeling. Second, large numbers of excitable persons, mistaking their strong feelings for deep conviction and genuine conversion, have become disheartened and turned away from their profession on the subsidence of the excitement in which they became religious. Third, many, by witnessing these things have become infidels and others formalists—the first class wholly rejecting religion, and the other resting in lifeless forms of godliness but denying its power, and regarding all spiritual emotions as the whims and fancies of weak-minded enthusiasts. True spiritual mindedness lies between the wide extremes of mere emotional religion and entire formality ; and a right understanding of this matter and correct teaching in relation to it are of great moment to religious instructors and those who hear them.

Hence, all should studiously and prayerfully endeavor to learn the mind of God on this subject.

Spiritual mindedness, as defined by commentators and theologians, is a disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in and attend to spiritual things ; the state of having spiritual exercises and holy affections ; spirituality. These definitions are no doubt correct. As defined by the apostle Paul, spiritual mindedness is regarding or attending to spiritual things. To be spiritually minded is life and peace, Rom. 8 ; 6. The marginal reading of the words spiritually minded, is "the minding of the spirit," which means giving attention to things that are spiritual. The following rendering of the fifth and sixth verses seems to express the meaning of the apostle. They that live after the flesh, or are influenced by the impetus of appetite, attend to the things of the flesh ; but they that live after the Spirit, or submit to the claims of the gospel, regard spiritual things. For the minding of the things of the flesh causes spiritual death ; but the minding the things of the Spirit affords spiritual life and peace. That this is what the apostle means will appear evident if we read the 13th verse. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

The divine favor, the doctrines and precepts of the gospel,

e welfare of the soul, and the concerns of another world, are things on which the spiritually minded love to meditate, and to which they cheerfully give attention.

Spiritual mindedness is not a doctrine peculiar to the new dispensation; though, like the doctrines of the resurrection and the atonement, it is more clearly developed in the New Testament than in the Old. The following passages show that God required spirituality of his ancient people, and that they sought for this disposition. Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgement and righteousness in the earth; for in these things, I delight, saith the Lord.—Jer. 9; 24. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy way; and sinners shall be converted unto thee.—Ps. 51: 9—13. That this doctrine is more clearly unfolded under the present dispensation is evinced by the following texts.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him, must worship him in spirit and in truth.—John 4: 23, 24. If any man have not the spirit of Christ, he is none of his.—Rom. 8: 9. Be filled with the Spirit.—Eph. 5: 18. Many similar texts might easily be cited; but the quotations just made, sufficiently illustrate the subject to which these passages are applied.

The manner in which a disposition to attend to spiritual things is implanted in the mind, should not be misunderstood.

It will not do to assert that this work is done by the Holy Spirit in such a way as to render those inexcusable in whose minds the disposition is not implanted. If all upon whose minds the Spirit operates, must necessarily receive such an implantation, or become inclined to attend to spiritual things, it follows inevitably that those who disregard them, do it be-

cause the opposite disposition has been withheld from them by the only power that can possibly implant it. It is true that none can become spiritually minded uninfluenced by the spirit of God ; but it is equally true that its influences may be disregarded. The Pharisees resisted the Holy Spirit and rejected the counsel of God, and therefore lived and died in sin. Others, by submitting to the same influences, were born of the Spirit, became the sons of God—subjects of the law of the spirit of life—and heirs to the heavenly inheritance. Hence, it follows that the Pharisees remained in their “ carnally-minded ” state, not because the Holy Spirit did not operate upon their minds, but through their refusal to yield to the holy influences by which they were affected. On the other hand, all were renewed in the spirit of their mind, who submitted to the same kind of influences which were rejected by the impenitent scribes and pharisees ; and so it is with men now. The divine admonition “ Set your affections on things above,” that is, become spiritually minded, shows that such are the facilities afforded for regarding spiritual things, that all may obey the injunction. This view of the subject seems consistent with the impartiality, justice and goodness of that God who declares that his ways are equal. If we inquire why some are spiritually minded while others are not, the difference should be attributed to some other cause, than the withholding of a sufficient amount of divine influence, to control the minds of those who set their affections on earthly things. The requirements, be filled with the spirit, be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God, with others of the same import, sustain the preceeding views of the subject under consideration. If these views are correct, as it is solemnly believed they are, multitudes of professed Christians, who attribute their lack of spiritual mindedness to the withholding of divine influences, are far more criminal than they consider themselves. The same is also true of those who have always lived in neglect of serving God, because according to their views, they have “ never had a call ” to engage in this service ; or in other words because they think

that they have not religious feeling enough to succeed in such an effort should they make the attempt.

It should ever be borne in mind that the Judge of all the earth deals with delinquents as those who disregard motives and influences sufficient, if properly regarded, to induce obedience to his law. Excepting cases in which men have been judicially left to sinful influences, nothing in the history of God's distribution of justice indicates that the innocent are favored with influences which would restrain the guilty from sinning if as much were done for them as is done for the guiltless. Parents, guardians, teachers, and courts of justice, act on the same principle. No plea of moral inability or of a lack of divine influences is ever made by the attorney to extenuate his client's guilt, or by those who have the care of youth to palliate their offences. If the doctrine of moral inability is true, or if some are bad because of a lack of restraining influences, murderers, and all other offenders should have the benefit of such a sentiment. It is known however that by neither the Law-giver of the universe nor human legislators is any provision of the kind made for the benefit of those who know the law. As no such provision is made, and God deals with offenders as they are treated at righteous human tribunals, and in well regulated families and schools, as has been stated above, the difference between the spiritually minded and those who "mind earthly things" should be attributed to something else than the withholding of efficient influences from the latter class. It may be added here that whatever causes this dissimilarity, it is nothing that necessitates it or makes it unavoidable.

Spiritual mindedness is required of every Christian as repentance is of every sinner, and its advantages are so great that no means by which this disposition can be secured should ever be neglected.

A rather quaint author, in writing on the state of the heart, illustrates his subject by cuts representing that organ in the worldly minded and impenitent, as occupied by the peacock to denote pride, the goat to represent licentiousness, the hog to denote gluttony and intemperance, the toad to denote covet-

ousness, the serpent to indicate deceit and envy, the tiger to represent anger, and the sluggish turtle to denote lethargy, while satan occupies a conspicuous place in the midst of them. A subsequent cut represents these as all turned out of the heart, which is now occupied by a dove to denote its change from sinful affections to a spiritual and holy state. Great as is the change represented by these illustrations it is no greater than the scriptures represent it. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—Mat. 15 ; 19. The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like—Gal. 5. 19—21. Though all these evils may not be grouped in every unrenewed heart, there are none from which some of them do not proceed. No argument is necessary to show that all in whose hearts such things are permitted to reside must necessarily be unhappy. Contrasted with these passions the apostle names love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance—Gal. 5. 22, 23. It is no doubt true, as Dr. Paley asserts, that no change equal or similar to the conversion of a heathen can be experienced by those who are educated in a Christian country, and to whom the facts, precepts, and hopes of Christianity have from childhood been familiar. Still there is so much in the heart of the unrenewed in Christian lands that is like the passions by which the heathen were governed, that, in all cases, the converted are sensible of some change, while in many it is almost marvellous. The mind that has been “earthly, sensual, devilish,” and

“To all that’s good, averse and blind,”

beholds beauty and loveliness in what it formerly dreaded and loathed, while it abhors the sinful things it once so greatly loved. Even those who were never immoral, nor conscious of a great aversion to religion and the people of God, experience at conversion an inward peace and joy—a relish for spiritual things to which they had forever before been strangers. The

change that occurs at the regeneration of the blasphemer or profligate, is usually more manifest to himself and others than it is in the case of those whose deportment has been such as to require but little if any external reformation. Still this class of Christians may as highly appreciate spiritual blessings, be as earnestly engaged in spiritual exercises, as ardent in the pursuit of spiritual objects, as much influenced by spiritual motives, and experience as much spiritual enjoyment, as those whose conversion is of a more marked character. Indeed it has often happened that they have been more stable as Christians, and more inclined to the ways of spiritual mindedness, than those who were so much enraptured at the time of their conversion.

As the soul is incorporeal and spiritual, it seems natural and reasonable to suppose that spiritual things are suited to its nature and adapted to its greatest wants. History, observation, and experience show, that, though possessed of immense wealth and honor, man may be very unhappy. Surrounded by a profusion of physical enjoyments the mind may be restless and uneasy. Haman though prime minister of one of the most powerful governments of antiquity, and so vastly rich that he could offer Ahasuerus more than nine millions of dollars to defray the expenses of destroying the Jews, was made miserable because a Hebrew captive refused to bow and do him reverence. King Ahab, though possessed of great wealth, was made so unhappy because he could not obtain the vineyard of one of his subjects, that he took his bed heavy and displeased, and even refused to eat. Apicus spent nearly four millions of dollars in his kitchen, and then thought best to take his life by poison, because he had some less than four hundred thousand dollars left, which he considered too little for his support. Anthony possessed such a fortune that he was able to pay a debt of almost one and a half million of dollars between the fifteenth day of March and the first day of April; but his history shows that his wealth could not afford him happiness. These examples, to which many others might be added, together with the almost universal admission of the rich and great, that the possession of wealth and honor cannot satisfy

the ardent desires of the capacious soul, justify the following lines of the great Watts :—

“ Were I possessor of the earth,
And call'd the stars my own ;
Without thy graces and thyself,
I were a wretch undone.”

Has God then created the soul with such capabilities and desires for happiness without providing something adequate to its wants? No: for all that can be learned of his character, as it is revealed in his word and works, is against such a supposition. The things of the Spirit of God, which the proud, worldly, irreligious, and unbelieving regard as foolishness, are as much adapted to man's spiritual wants as water is to his thirst. It is a sad truth that this beneficent provision for the wants of man's spiritual nature is like water, its scriptural prototype, regarded by multitudes as unpalatable and disagreeable. Pure water which is the only agent in nature that can quench thirst, is used only by the fowls, beasts, savages, and the temperate, while various stimulating and flavored drinks are preferred by the lovers of narcotics and stimulants. This however is not owing to any defect in the taste of this beverage in its pure state, as the temperate well know, but to the perverted appetite of those who dislike it. All that the flavored drinks of civilized society contain that can quench thirst is the pure water which largely enters into their composition, and which would be more effectual in its native state. Were the tastes of men in all cases unperverted, none would be more averse to the use of cold water than the beasts and savages are. As water is unpalatable to man only because his taste is perverted, so spiritual things are disagreeable to the worldly and irreligious solely because their moral taste is perverse, as the experience of spiritually minded believers testifies. In disregarding the physical laws of his being, by preferring stimulating drinks to nature's pure beverage, man often makes himself unhappy in the use of the liquids which his appetite craves, as they produce intemperance, disease, poverty and crime. It is equally true that those who disre-

gard the laws of their moral nature, by rejecting the things of the spirit and preferring the things of the flesh, because they are more agreeable to a vitiated spiritual taste, are often made unhappy by the very things in the possession of which they have supposed the mind would be fully satisfied. In turning away from spiritual things to avoid a lonely, melancholy life, and giving themselves up to fashions, light reading, indulgencies, irreligious society, and worldliness, the carnally minded, whether baptized or unbaptized, often become involved, meet with vexatious and mortifying disappointments, envy others who are more prosperous and esteemed than themselves, and sometimes induce a state of mind which causes them to commit suicide. A righteous and insulted God justly retributes in this way those who are so selfish, proud and perverse that they shun his service, in the vain hope that by so doing they shall avoid an unhappy life. While men of the world, who seek their portion in the world, are thus left to the sad consequences of their ignorance and folly, the spiritually minded have peace in believing and joy in the service of their God and Savior. It is a true remark that the "soul in which God dwells not, has no happiness : and he who has God has a satisfying portion."

All who turn from the ways of worldliness and become spiritually minded, assert that they are far more contented and happy in the ways of religion than they were while living without God. It is true that some such persons return to the world and become unbelievers ; but their defection no more proves that spiritual mindedness is not suited to the wants of the soul, than the falling away of the temperate proves that drunkenness is better than temperance, or that stimulating drinks are more adapted to man's physical wants than is pure water.

Spiritual mindedness affords support and consolation to the afflicted. When the hopes of happiness based on earthly attachments are disappointed, the worldly minded, as they have no other source of enjoyment, are left in a cheerless state, as nothing remains to them on which the mind can lean for support ; but it is otherwise with the spiritually minded. The

objects in which they have mostly delighted are the things that are not seen. They engage in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. As the mind is greatly influenced by the objects it contemplates and pursues, putting on in some sense their nature, the contemplation and pursuit of spiritual things exert a most happy influence on the minds of the healthy and prosperous. The heart is purified and made the residence of the Holy Spirit, and the soul is sometimes favored with grand foretastes of celestial joys, and animated with cheering hopes of immortality. These are objects of which affliction cannot deprive the spiritually minded—objects on which he can think with a holy pleasure when earthly attachments fail. Delight in such things caused the Psalmist to say: This is my comfort in my affliction: for thy word hath quickened me. Unless thy law had been my delights, I should then have perished in mine affliction—Psa. 119 ; 50, 92. Many Christians whose lot it has been to endure great sufferings have been sustained in a way that has astonished themselves and others. Religious faith made the martyrs almost insensible to pain and they ascended to God from the flames, singing hymns of triumph and rejoicing. Down to the present time believers are often supported and made peaceful in trouble beyond what it would seem possible for mortals to experience. The editor of the *Christian Register* thus speaks of a pious lady with whom he was acquainted. "She was suffering from protracted and fatal sickness, and at certain intervals there came spasms and convulsions, giving externally all the symptoms of intolerable agony. Once when these spasms were evidently coming on, and her friends were bending over her with anxious faces, she looked up with a sweet and tranquil smile and said, 'Do not be troubled about me. You think I suffer extremely, but I do not. I know not how it is, but somehow when these convulsions come on, there comes with them a sense of the Divine presence, an inward power that takes upon itself the burden of my sufferings.'" Many by affliction are brought to relish spiritual things, as sickness often causes the lovers of stimulants to desire cold water which in health they had loathed. *The infidel Count Struensee, Prime Minister of Denmark, after*

being disgraced and imprisoned by his sovereign for misdemeanor, renounced his infidelity and became a Christian. While in prison and after his conversion he remarked, I have examined the Christian religion "during a good state of health, and with all the reason I am master of, I tried every argument, I felt no fear, I have taken my own time, and I have not been in haste. I own with joy I find Christianity the more amiable, the more I get acquainted with it. I never knew it before."

Count Brandt, who was associated with Strenzee in guilt and suffering, freely owned that his imprisonment was the means of his liberating his soul. His chains were so little trouble to him that he often took them up and kissed them. He remarked "when I believed myself to be free, I was a miserable slave to my passions ; but now, since I am a prisoner, truth and grace have set me at liberty." Like most other skeptics he kept himself in unbelief by reading the writings of infidels, Voltaire's among the rest, to whom he said he owed very little that was good. He once spent four days with this champion of irreligion and unbelief, and had heard nothing from him but what would corrupt the heart and sound morals. Candid and moral unbelievers would do well to inquire whether they hear or read much from infidels that would mend the heart and improve the morals of men ; and it may be inquired if skepticism does not now delude many with the vain conceit that they are free from the trammels of superstition, while, like Count Brandt, they are slaves to their passions. Poverty is regarded as a severe affliction, and yet many spiritually minded persons in this state have been very happy. John Urick was of this number. He spent eight hours of the day in religious devotion, eight in labor, and the other eight in meals, sleep and other necessary matters. Yet such was his reputation and enjoyment, that the great Grotius was constrained to exclaim, "Ah ! I have consumed my life in laboriously doing nothing. I would give all my learning and honor for the plain integrity of John Urick !" Dr. Boerhave was so eminent as a physician, that people came to him from all parts of Europe to ask his advice, and from his vast knowledge he has been called

the Voltaire of science. He was a sincere Christian and delighted in spiritual things. In the agonies of his last sickness he observed, "He that loves God ought to think nothing desirable but what is most pleasing to Supreme Goodness." The biographies of martyrs, and others eminent for piety, furnish numerous accounts of persons who were greatly supported and consoled in the midst of deep affliction,—the great and learned as well as the poor and illiterate being of the number. It is true that some excellent Christians have for a season been left to spiritual desertion in the day of trouble ; but this sometimes happened to the ancient saints, and was the lot of our Savior in Gethsemane and on Calvary. Christians who are distressed in this manner, should remember the conflicts of the Redeemer, and of Job, David, Jeremiah, and others, lest they become weary and faint in their minds. It should not be forgotten that as far as we have any knowledge of such cases, most if not all who have been greatly tried and seemingly forsaken of God for a season, have in the end been enabled to rejoice in his delivering grace.

Man's happiness and unhappiness depend greatly on the state or disposition of his mind. There is much truth in the trite maxim, "A contented mind is a continual feast," and equally as much truth and more force in the scriptural declaration that "Godliness with contentment is great gain." Some, whose lot is assigned to them in the dark valley of poverty and misfortune, are contented and enjoy much of life, while others are unhappy though they dwell on the flowery summit of ease, affluence and honor. The apostle Paul was joyful notwithstanding he was poor, reproached, persecuted, and subjected to almost continual hardships ; while, as has been previously stated, Haman, Ahab, and others who were rich and great in the world, have been miserable though they lived in ease and abounded in luxuries. It is not because poverty and affliction necessarily produce joy and peace that the good have often been so happy in that state, nor because riches and worldly enjoyments unavoidably make their possessors miserable, that the rich are often more unhappy than the poor. It is well known that the poor are often far from happiness, and that

some rich persons are not-unhappy. A quiet, contented, and humble state of mind ever affords true enjoyment to such as possess it, whether their outward circumstances are prosperous or adverse ; and spiritual mindedness more than any thing else produces this desirable disposition.

Earthly comforts are perishable and uncertain. Mutability is inscribed upon all mundane things, and the bright visions of earth are constantly cheating the hopes of mortals. The young early ascend the mount of anticipation and wish they could bound from that joyful eminence to the prospective Eden that lies before them. Many, alas; never reach the period of life when they expect to enter the garden of their delights, and they become tenants of the grave instead of possessing an earthly elysium. Most of those who arrive at the place where they thought they saw so much to delight them, find the gay flowers of pleasure thickly set with the briars of affliction. Those who are permitted to go far in the journey of life, find their associates and relatives one after another leaving them. Such as early leave the homes of their childhood and return to them in advanced life, are often made sad to find but here and there an acquaintance, and to see the abodes of their childhood removed or else greatly changed and occupied by strangers. On visiting the abodes of the dead, the grave stones show that many of those who were loved in youth, but are now missed in their former habitations and the house of God, are no longer numbered with the living. Pensiveness fills the soul, and the mind retraces the steps of life, painfully sensible that much that was seen from the mount of anticipation was deceptive and unreal. Time that seemed so long and tardy in its progress, now seems reduced to a mere point. The brightness of youth soon passes away, the noon of manhood is often made dark by clouds of adversity, and the sweet flowers of hope and affection often bloom brightly only to wither before the eye that beholds them with so much delight. Consumption hangs its hectic wreath on the brows of multitudes of youth, and other diseases take children from the family circle, and parents are removed by death. Disappointments, cares, and anxieties are allotted to all, while the festoons of sorrow and the drapery

of mourning are often thrown around the heart. Time prepares his sharp teeth and greedily devours human comforts, regardless of the tears and woes caused by the painful havoc. Multitudes distress themselves because they cannot obtain wealth, though "riches profit not in the day of wrath" or trouble. Pride, fashion, and extravagance ruin vast numbers of their votaries, and fraud, injustice, and oppression make the lives of millions burdensome. Intemperance and impurity ruin the character, destroy the health, waste the property, and destroy the happiness of thousands, and no human effort can remove the ills of life or make worldly comforts secure. It is true that much earthly happiness may be enjoyed amidst all the "ills that flesh is heir to;" and even the afflicted have more cause for gratitude and hope than for complaining and despondency. Still earthly happiness is precarious, and worldly enjoyments are not adapted to the wants of the soul. Worldly philosophy coldly says to the afflicted, It is manly to bear patiently what cannot be avoided, and pleasure directs them to the paths of gaiety, indulgence, and worldliness, to obtain a mitigation of their sorrows, falsely intimating that comfort can be found no where else. Christian philosophy admits that it is brave in man to bear submissively what must come upon him, and in this respect it can afford men as much comfort as false philosophy. It also goes farther than the other can go, for it asserts that an immortal mind cannot find its greatest happiness in earthly things, and assures the distressed believer that his afflictions even will work together for his good—that they will work for him an exceeding and eternal weight of glory. Influenced by such cheering and ennobling truths, the spiritually minded turn away from the vanities of earth, delight in contemplating heavenly things, and seek for communion with their God. They obtain consolation in minding the things of the Spirit, even in circumstances that seem to the worldly minded to prevent the enjoyment of anything like happiness. While impressed with a sense of the perishable nature of earthly things, they delight in the contemplation of those that are imperishable and divine. Satisfied that the Christian religion is indeed of heavenly origin, they are seldom

annoyed with the doubts that assail the lukewarm and worldly minded but are strong in faith, giving glory to God.

Such are the nature and advantages of spiritual mindedness that it should be more generally and earnestly urged from the pulpit and sought by Christians. Learned and fine pulpit essays on morality, such as Seneca might have composed, while the spirituality of the gospel was discarded, filled the churches in England with baptized worldlings and the country with infidels ; and the like result would follow a similar kind of preaching in any place. The spiritual and stirring discourses of the Wesleys, Whitfield, and their associates, aroused vast multitudes who had grown apathetic under the essayical sermons of the established clergy, and showed the world that there is power in the gospel to turn men from darkness to light—from sin to holiness. Learning and eloquence, combined with an elegant style and manner, are surely desirable in the minister of the gospel ; but without the spiritual mindedness necessary to enable him to discern the things of the spirit and interest his hearers in them, he will only please their fancy and educate their heads more than improve their hearts. So also the professed Christian, who is satisfied with such preaching and is contented with a frigid religious formality, has more of the disposition of the Pharisees and their adherents than he has of the spirit of Paul and his associates, who were crucified to the world, alive to Christ, and led by the spirit of God.

ART. VII.—OLIVER CROMWELL.*

THE point is a disputed one, whether the *times* make the

* As will be readily inferred, the author of the following article is an Englishman, now residing in this country. Its style is peculiar, and many forms of expression differ not a little from the usual compositional features of a Quarterly. The peculiar qualities are, however, so obviously an outgrowth of the author's idiosyncracies, that it is deemed better to insert it just as it is. A soul walks free only in the mantle of its own dialect. The article will repay perusal.

man, or the man is *made for the times* in which he is to play his many parts on the theater of our world.

That is to say, one party will have it that Washington (for example,) was *what* he was, merely as the result of concurring and fortuitous circumstances, which so shaped and moulded his character and history, as to end—some how or other—in his becoming the hero in the American war of independence, and in being all but idolized as the Father of his country.

Others again aver that *Nature* has always ready-made dozens, yea hundreds of Washingtons, and Tells, Clarksons and Wilberforces, Luthers and Calvins, as the case may be—and that circumstances call out one or the other from this reserved stock, to fill a niche in the historic temple, as he may be wanted.

A third class of minds maintain with equal vigor, that the Great Disposer of events from all eternity ordained to each man his separate work, without which individual the work would not be accomplished; and that *his specific* work is performed by him in its *specific* time.

I confess myself unable to determine absolutely on which side truth lies in the controversy; nor is my mind much eased in the enquiry, by calling to its relief the hackneyed quotation of school-boy days:—"In medio tutissimus ibis;" being obliged to acknowledge with equal candor, that I cannot find the middle track in which to travel.

Leaving—for the present—ground so very debatable, I incur but little risk of contradiction when I say, that wonderful characters have appeared in our world at various crises in her history.

Your own magnificent country has not been barren in such productions, though young among the nations of Earth; and you will excuse me, as a foreigner, I am sure, when I point across the vast Atlantic to Merry England—though absent ever dear, though faulty still beloved—and say, that she too has produced her fair quota at least, of remarkable men.

Many such appeared within her borders, during that troublesome period of her history—the seventeenth century of our era. Of two of those I shall now speak. Of the former, ne-

cessarily and briefly, because of his connection with the subject of this paper. Of the latter, more at large.

The former of these personages arrived on our planet A. D. 1600, when, (like all the rest of our race,) he was weak, noisy and necessitous. A quarter of a century speedily rolls away, and we find him become a man, handsome in person, pretty well accomplished for his times, vain of his beauty and accomplishments, weak-minded, irresolute, tyrannical, fancying that England and the English, if not the whole world, were made solely for himself. Add to all this, his possession of the English crown, and you will perceive as a matter of course, that I refer to Charles the First.

Another quarter of a century, lacking one year, elapses, and the space before the Royal palace of Whitehall, London, presents a gloomy though deeply exciting spectacle. Crowds of spectators have their eyes turned toward a platform on which is being enacted the last scene in the tragedy of his very tragic life. The same man divests himself of his cloak, and lays him down with the exclamation :—" I go from a corruptible to an incorruptible crown, where no change can take place ; " an axe is seen to fall, and immediately a human head is held up to view—that act accompanied by the words, " Behold the head of a traitor ! " So died Charles the First of England.

The second of these remarkable personages began to make a noise in the world a year earlier than the other, i.e. in the last year of the sixteenth century, at Huntingdon in England. " To whom related, or by whom begot," now avails nothing to Oliver Cromwell, or to the world. Ever since the restoration of monarchy in England, the royalist party have not ceased to load his name and deeds and motives with execration ; they have moreover, represented him as—"Horribile dictu !"—closely allied by blood to butchers, to blacksmiths, and to brewers ; having failed to perceive their own mental genealogy as pretty clearly traceable to those who would have marred the fair fame of Jesus himself, because of his having been " a carpenter's son."

There are not wanting, on the other hand, those who strive to rest his claims to credit and applause, in *part* at least, on the

ground that Royal blood flowed in his veins, his mother having claimed kindred with the beautiful and bigoted Mary, Queen of Scots.

These matters are to us a tangled web, and not worth the trouble of disentanglement.

It boots not whether his "Blood had crept through scoundrels ever since the flood," or whether he was kindred to the noblest of his race, the *man himself* is our subject.

Other particulars respecting him are more certain. He was very ugly in appearance, and very awkward in gesture; he made very prosy, tedious speeches; he wrote bad English and worse Latin. Notwithstanding which we find him—by virtue of his bold, manly, decisive, truth-loving, energetic character—wresting the government of England out of the hands of that infatuated monarch, bringing him to the scaffold, leading the armies of his country from victory to victory, presiding over her councils; and, not only so, but having her royal diadem placed at his feet, though he never suffered it to pollute his head.

Strange as all this appears, it is still more strange that—up to the present time—so little is generally known of the man, and of his real character and history, even in England, that country which he bled to serve. It is only just now that he and his compeers in England's glorious struggle for freedom, begin to receive justice at the hand of the historian.

The Commonwealth was of but short duration; and the restoration of monarchy under Charles the Second, was the signal for every effort to load the whole movement of the revolution and its actors, with all the obloquy that malice could devise, as well as for bespattering the late weak-minded king with the most fulsome laudations.

Charles could sign—with remorse it is true—the warrant for execution of Earl Strafford, his bosom friend, the poor minion who did *his* dirty work, and died *for* doing it, albeit he was only the puppet of royalty. This, his friendly historians are compelled to acknowledge, was not right, but then "it was done in a moment of weakness." "It was forced on him by the posture of his affairs."

Cromwell, as Lord Protector of the Commonwealth, signs the warrant for the execution of Charles, a traitor to his country's liberties, a squanderer of her treasures, and a plunderer of the private fortunes of his subjects ; yet, on the Restoration, *Cromwell's* bones—his soul being out of reach—were dug up and hung in chains, and had he only lived to grow a head shorter, as Charles did, no doubt he would have died "without the benefit of clergy."

Cromwell has been stigmatized as a regicide and a usurper, while Charles has been canonized as a martyr, and a day set apart in the public ritual of the church, "in perpetuam rei memoriam."

According to the parish register of Huntingdon, Cromwell was christened in the parish church there, on the 29th of April, 1599, when he was just four days old—a circumstance which renders it rather probable that he was a weak infant, as most people who practice that ceremony in England, prefer to have it performed on the eighth day, unless the child's death is expected to take place at a period earlier than that day.

We pass over the history of his nursing and weaning and spoiling, his toils in learning A. B. C., his playing at marbles and tops, his feats of leap-frog, trundling of hoops, robbing of orchards, &c., with sundry other juvenile accomplishments, too numerous for insertion in our pages.

All these things we are at perfect liberty to imagine or not, there being very few reliable data to rest on.

There was, however, an adventure in his early manhood which deserves notice, although an accident which is not very uncommon amongst men.

On the twenty-second of August, 1620, when our hero was exactly twenty-one years, three months and twenty-eight days old, (I know not how many minutes besides,) he was in the celebrated city of London, and shaped his course towards the parish church of Saint Giles. I cannot inform you whether he rode in a coach or on horseback, nor yet whether he traveled on foot to this very classic locality, now, and for many years past, inhabited by the lowest class of Irish emigrants, but Oliver Cromwell was seen to enter that edifice in as good

health, (it is presumed,) as usual, and as single as on the day of his birth, and ere he left that building he was a *happy married man*!

Yes, fair readers! the register of that parish, testifies that on the above day and date, the aforesaid Oliver Cromwell, Esq., and Eliza Bouchier did plight their troth to each other.

Now—as I take it—this important event proves one thing, namely, that this very ugly, awkward man, whose big, ugly nose formed the foundation of a nursery rhyme that has frightened many a refractory young urchin into somnolency—myself included—was not, on near acquaintance, so very terrible as to frighten Miss B—— from accepting his proffered hand.

It is not very certain in what year he first appeared as a representative in the British Parliament. The books of the House of Commons mention an Oliver Cromwell, member for Huntingdonshire, as early as the year 1624, but this may have been our hero's uncle. 'Tis very certain, however, that he did show his copper nose in Charles' third parliament, and make his gruff voice to be heard there, too.

At that period a stern conflict of opinion was going on in England, as to whether men were to worship God, as they respectively believed he ought to be and required to be worshipped, or have their religion stereotyped for them by bishops, archbishops and kings. Oliver—in the depths of that deep and fervent soul of his—imagined that very acceptable worship could be paid to the Invisible, without the aid of any liturgical preparation.

Another sign of those times was, that Charles wanted money. He *must* be fighting, i. e.—have men to fight for him, and *they* must be paid. How true the words of one who has said :

“ War is a game, which, were their subjects wise,
Kings would not play at.”

But Charles wanted *money* ; he would take it through the vote of his parliament, if they would give it to him, but if not, then he would act the autocrat and take it by force. Blessed martyr!

Oliver's first recorded parliamentary speech, (11th Februa-

ry, 1628,) was deprecatory of the low state of religion in this country, and an impeachment of a certain Doctor Alabaster, for preaching "flat popery," at Paul's Cross, on which he receives an order from the house to produce evidence against the bishop; but the king—to save the bishop—prorogues the parliament.

Soon after this, he retires into private life a good deal—the life of the good old English gentleman of the olden time—manages his own and his mother's farms, and sheds the lustre of a good example in a quiet way around his secluded abode. From Huntingdon he removes to Ely, where we find him, in 1636, in the same quiet manner, farming the tithes* of that parish. The house which he occupied while there, was standing a few years ago, (and may be still,) used as an ale-house. "To what *vile* uses" houses as well as "men descend."

In 1637 we find him engaged in a measure, which, though of local character, shows the animus of the man; namely, in opposition to the king, on the subject of draining the fens or marshes, with which that part of England abounded, and does now, though not to nearly the same extent.

Nov. 3d., 1640, exhibits him again, as taking his seat in parliament for the city of Cambridge.

One writer says of him and his appearance at that time—and mind you, he speaks as a courtly, aristocratic royalist:—"I came into the house [of commons] one morning, well clad, and perceived a gentleman speaking, (whom I knew not,) very ordinarily appparelled, for he wore a plain cloth suit, which appeared to have been made by an ill country tailor, his linen was plain and not very clean, and I remember a speck or two of blood upon his little band which was not much larger than his collar. His hat was without a hatband. His stature was of a good size. His sword stuck close to his side. His countenance was swollen and reddish, his voice sharp and untunable, and his eloquence full of fervor. I sincerely profess it

* Tithes in England are a tenth-part of the produce of the soil, payable by all classes and denominations to the episcopal clergy, and enforced by law, in default of payment. The clergy sometimes lease them out to laymen, who pay a certain sum in hand, and make a profit of the overplus.

lessened much my reverence unto that great council, for this gentleman was very much hearkened unto."

O how dreadful! that a man without gold lace to his hat, with a country-made coat, and "*two specks*"—(yes readers, two specks of blood—his razors having been made to sell perhaps, and not to shave)—upon his collar, should command any attention in a legislative assembly; but so it was.

Old "Coppernose" made that house to feel, what the Scottish poet afterwards immortalized in rhyme—

"A man's a man for a' that;"

albeit, Bond street or Broadway contribute not to the garniture of his outer man.

A blank of two years occurs here, from early in 1641 to 1643, in the latter of which periods he appears as captain of a troop of horse in the service of the parliament, and but a few weeks more elapse when he dons the uniform of colonel. In this latter capacity he distinguishes himself as a man worthy of command. His taking the town of Lowestoff in Norfolk, his intrepidity, which preserved the "Associated counties," his still greater intrepidity at the siege of Croyland, all sufficiently attest his character as a man strong to resolve, and equally strong to execute, the high purposes of his soul.

We follow him hence through the stormy scenes of his busy life, through battles and sieges in England, Ireland, Scotland and Wales. Success crowns his arms wherever he goes, honor after honor is heaped upon his head, trust after trust is reposed in him. His life is preserved in the midst of the battle's carnage, as well as from the dagger of the assassin, and the potion of the poisoner.

So, follow the next ten years, to 1653, when a new era of his history opens before us.

Oliver—already the Lord General Cromwell—is declared and installed "Lord Protector of the Commonwealth of England, Scotland and Ireland." A tremendous lift for the gentlemen who, at a parliamentary debut, referred to, wore no gold lace to his hat, and figured in a soiled shirt collar,

whose coat had been made by an *ill* tailor, and whose voice was so unmusical and uncourtly. It would appear as if his sword did not always stick so close to his side.

But another change is yet to come.

The aristocracy of England feel that if the nation find out, (by a few more year's experience), they can do well without a king, they may do equally well without a nobility ; and rather than risk the loss of their own titles, they will confer on some one the title of king.

But who is to be the man ? Aye, there's the rub. Who so fit to wear the kingly crown as he who had stood in "the imminent deadly breach?"—as he whose sword and whose counsels had saved England from destruction ?

Now Oliver ! now is thy time—where is thy insatiable ambition now ? Where thy unbridled lust of power, to which thou hast been accused of sacrificing king and country and thine own soul ? A kingly crown and scepter are at thy feet ; a glittering diadem courts thy acceptance. Parliament in a body are to wait on thee, on Friday, May 8, 1657, to receive thy answer to the oft repeated question, "Wilt thou be made a king?" What sayest thou, a man with the big nose, and country-cut doublet, and soiled shirt collar ? Hear, O Earth ! his answer. "I cannot undertake this government with the title of king, and that is my answer to this great and weighty business."

"Was ever man so infatuated?" the ambitious sons of earth will ask, "as to spurn from him such good fortune? Here was an opportunity for him to aggrandize himself and his posterity, by mounting the highest round of the ladder, and from his lofty elevation looking down and saying, 'There is none above me.'"

Sirs ! there are, thank God ! a *few* historic lessons, which, if learned and inwardly digested, would teach the snivelling, carping, place-hunting, truth-sacrificing, heaven-daring creatures "whose glory is their shame, and who mind earthly things," that God has had witnesses in this world of ours from time to time that *He is King*, and whose heart-homage to the Invisible has been so *deep*, so *thrilling*, whose determination to

preserve a clear conscience has been so stern and invincible, as not to "do evil that good may come."

The Jews have a legend, to which even Josephus lends endorsement, that when Pharoah's daughter presented Moses to her father, while yet an infant, the Monarch, in playful mood, placed his diadem on the child's head, who immediately flung it to the ground and trampled it under foot; but what of this? Children love smashery, regardless of expense. I think I can see the eyes of the young Hebrew glisten as he picks up the broken brilliants, careless of their value, and ignorant how many slaves had groaned and died, above ground and beneath it, to furnish that silly bauble. Whatever truth there may be in *this*, it is certain that, "when he was come to age he refused to be called the child of Pharoah's daughter."

The worldly wise of his countrymen would shake their sapient heads in condemnation—doubtless—of his conduct; they would say "Now is his time to be a co-worker with God, who has promised to make of us a great nation, but he has let the opportunity slip for ever."

Moses was content to do his own allotted work, and to let God take care of his promises and fulfil them, how and when he pleased.

So, too, it is said of Washington, that, at one time, he had only to express the will and he would have been king of these United States.

Another scene remains for us, before we proceed to speak of our hero as a model, in many respects worthy our imitation.

Come with me again in imagination to Whitehall palace, in front of which Charles expiated his treason against his people's liberties. The domestics within that palace are hurrying to and fro with anxious look and noiseless tread. One courier after another arrives at the palace gate with panting, foaming steed, and as quickly departs. Physicians are observed entering, and—at their departure—look ominous. This is on Friday, Sep. 3d, 1658. There are many sumptuous rooms in the said palace of Whitehall. In one of these a man lies at the point of death; his family and attendants are around him, ministering to his wants and recording his words. Hark! that

feeble utterance from the bed of death. A faithful friend applies his ear and hears the dying Christian soliloquising on "The Everlasting Covenant." Then comes a doze, and again that laboring breath is caught up by the same friend—it repeats the words, "Thou wilt *never* leave——" "Truly God *is* good, he will not——" "I would be willing to live to be further serviceable to God and his people, but my work is done yet—God will be with his people." The restlessness of death is now upon him—he is entreated to try and obtain a little sleep, but answers with holy expectancy, "It is not my design to drink or sleep, but to make what haste I can to be gone."

Such was Cromwell's death scene. May such be mine! Who would not choose to die so employed as *he* was?

What matters it to him that his mouldering ashes are in a few years to be disturbed, and his bones hung in chains thro' the impotent ravings of a faction which quailed before those very bones when they had flesh and skin upon them! And although the Commonwealth of England appears to have been merely the unsuccessful experiment of a few years, it was nevertheless an experiment which has shaped her destiny till now, and will to future times, as long as England shall remain a nation. It teaches those who would be despotic that the people—when urged to the experiment—have a way of getting rid of despots.

I cannot dismiss this subject without saying that I look upon this very remarkable man as in many respects a model for our imitation.

"What! A regicide a model?"

Stay, stay, friend. What is a regicide? Is he not simply one who kills a king? Well, a king is but a man, so this gives to the matter another side, which brings it down to homicide; for there are at least two sides to every question. Now the writer of these sheets is no advocate for mankilling, either by law or contrary to law, but *if it be lawful* to take the life of a fellow-man under any circumstances, then it was lawful to put to death *him* who so wantonly trifled with the lives, liberties and fortunes of his subjects. The figment of kings, reigning

"jure divino," and their impunity in crime, because of having no peers to try them, is too transparent for the nineteenth century on this side the Atlantic.

But we hear it said, "Cromwell was *by his own confession* a dreadfully wicked man." True, O Simon Pure! Are you not so by your own confession? then if not you are a worse man than Cromwell was. If not I tremble for you. Down on your knees before God and make Oliver's confession, "O God, I am a wicked wretch," and be sure that you can safely add, "Nevertheless, in covenant with thee, through grace, I will come to thee."

"But he suffered such remorse that he would not sleep without having his room searched for assassins, whom he suspected for lurking about him, and he always went guarded."

Most sapient logic! In this he acted wisely and well, and only as those who make it the ground of accusation against him would do, were they to know themselves to be as much hated by the vile as was he. Plots were continually being devised to destroy him, and it was his duty to be cautious.

"But then," say his traducers, "he believed there was a fixed time for his continuance in this world, and that he could not die till that time came. How inconsistent, then, to search his bed-room for assassins."

Our business is not to show that Oliver, Lord Protector, was always consistent with Oliver Cromwell, the calvinist, but that whatever his religious creed, he acted as he ought to have done in such matters, or, (as he sometimes gave instructions to his soldiers,) to "put their trust in God, and keep their powder dry." Whatever belief he may, or may not have had in a destiny shaping his course, he was not wont to look for the successful issue of any enterprise in which he did not strenuously and heartily engage.

I consider him worthy of imitation:—

1st. For persevering energy of character. The resolution once formed in his mind that a thing was right to be done, and the doing of it practicable, he immediately essayed to do it, and ceased not till it was done. Are his watery lands to be

drained and tilled? He shoulders his shovel and pickaxe at the head of his laborers, and goes through with the work.

Is an obnoxious mandate of royalty to be resisted? Then he himself, while a quiet farmer at Ely, heads a body of remonstrants, and poking—as it were—his huge proboscis into the teeth of royalty itself, says, in effect, “There is at least one man in England, with energy of character sufficient to oppose a public injustice.”

Is a fortress to be stormed and reduced, then however stoutly defended, he will reduce it, or die in the attempt. Does the king shed his subjects’ blood and squander their treasures recklessly? The same right hand can sign his death warrant. “Impossible,” was a word seldom used by him, perhaps it scarcely found a place in his vocabulary.

Secondly. He is worthy of imitation as an uncompromising foe to whatever he believed to be error. Once known by him that a given course of action was wrong, that such and such opinions were erroneous, then he never more gave countenance to that course, or those opinions. Truth was his pole star. Truth led—he followed. Truth commanded—he obeyed. He may have mistaken the path pointed out by truth in some instances, but when he detected his error, he retraced his steps.

Thirdly. We may safely copy his *undaunted firmness*. Firmness characterized him in public and in private, in his house, on his farm, in the field, in the Senate, at the head of a nation’s affairs. No danger could appal him for a moment. His courage, as well as his purity, has been impeached, because he did not choose to die by assassination, but if ever it were necessary to beard a lion in his lair, and the man were wanted to do it, his was the nerve which quailed not, and whose motto was, “Courage to the death!” Expediency found no place in his actings or his thinkings. Danger deterred him not from executing what duty called him to perform.

Witness his conduct when the Parliament began, (as the king had before done,) to trample on the nation’s liberties, how in 1652, (just 201 years since), he proceeded to the parliament house, and in tones of thunder denounced their iniqui-

ties; moreover, how he sent the legislature about their business, and coolly pocketing the keys of the house, exclaiming, "Out upon you, out upon you, the Lord hath done with you."

The lack-a-daisical was no element in *his* composition; his mind was made of sterner stuff. He could not perhaps write sonnets had he tried, he may not have been "a nice man for a tea party," but he could and did make his name to be known and feared in high places.

It will be said that, in the case just referred to, he acted as an autocrat and in the spirit of absolutism. That he gave his power a bold stretch is true, but the case required boldness and decision, and he proceeded no farther than was necessary under the circumstances. Millions of men, if placed in his circumstances, finding their power so much feared as his was, would not imitate him in refusing the pageantry of royalty, when pressed again and again on his acceptance.

Fourthly. For moderation in the hour of victory, his conduct likewise deserves to be imitated. The writer begs not to be considered as an apologist for war, any more than for the judicial decapitation or strangling of men; he looks upon it, that in the light of the nineteenth century, backed by God's inspired teachings, no man can engage in it and be guiltless; but many good men think differently, and so it appears did he.

When a town was to be reduced, we find him invariably using every means to prevent effusion of blood; he did not satisfy his conscience with a mere formal summons to surrender, but while he showed on the one hand a determination to do his work, he evinced on the other an equal determination to do it as quietly as circumstances permitted; and—when victory was his—there was no cruelty practised towards the vanquished. Of him too it might with truth be said, "first in war, first in peace," though, alas! where is his nation's gratitude? The writer is aware that his conduct at Drogheda, in Ireland, where he put the whole garrison to the sword after surrender, will be adduced to support the charge of cruelty against him. This may be accounted for on other principles. He had repeatedly shown them the utter futility of their attempt to hold the fortification, and that their obstinacy if per-

sisted in would be punished in the way it afterwards was ; notwithstanding which they held on to the last ; and as an example to others who might be disposed to hold out in other parts of the country, and thus cause a much greater effusion of blood, as well as a more protracted war, he executed his oft repeated threats. Whether justifiable in this particular or not, the case proved exemplary, and even to this day, the bitterest execration which the Irish papist can invoke on a man, is to pray "The cuss o' Cromwill on you !" (The curse of Cromwell.)

From his public let us follow him to his private life, and there too he shines : *First*, as an example of conjugal affection. What influence a nose—not modelled according to Roman or Grecian or other classic models of nose-ography—may have exercised in causing him to atone for personal imperfections by things more under his own control, I cannot determine ; but certain it is, his letters to his wife breathe an ardent affection, regulated by true piety and wisdom. While on the battle field, or reposing in his tent, he still can find time—snatched from other engagements—to remember the loved ones at home, and give directions about matters pertaining to the comfort and happiness of his family and household.

Secondly, as a father, we find his fervent heart going out after his children's welfare, both temporal and eternal. Their health, their education, their pastimes, their marriages, their soul's prosperity, the weakness and defects of their several characters calling for warning or counsels, all appeared to have occupied a large share in the thoughts of that large heart. Nor does he cease the vigilance of the patriarch, when they themselves become heads of families, but follows them with his counsels and his prayers, ever mindful that he is the father still.

Thirdly, As a master. Having in his employment a number of servants engaged in various occupations, some of whom were placed at long distances from him and accused of misappropriating his substance, we find him slow to believe the allegations, tender of their characters, when convinced of their

faithlessness, and pitying them as sinners, rather than wishing to punish them as culprits.

Let us now behold him in still another light,—that of a rational, immortal creature, and here we may observe—

His deep and ever prevailing reverence for the Most High. This feeling pervaded his mind in solitude as in company, in war as in peace, in the family, in the public circle, as a private farmer, as a general-in-chief, as a legislator, as all but a king—his letters, his speeches, his despatches, his conduct while in health attest this, and his dying prayer, bear the same glorious and indubitable stamp.

Allied to this was his deep humility. He seems never for a moment to forget that in the sight of the Eternal he was but a man; and view him in what aspect you please, whether directing the plough, planning a water course, raising a siege, taking part in a nation's councils or presiding over the nation's affairs, he still preserves a lowly sense of self; and when reproving his son for pride and extravagance, he shews him how hateful these things are to the Lord "who"—said he—"hath raised me from the dust to be what I am."

We next look at his patriotism, which appears to have grown out of, and been a part of, his Christianity. His beloved England, her commerce, her manufactures, her agriculture, her prosperity, her holiness, lay near his heart. He would suffer anything, be anything, do anything lawful, to serve his native country. "Make me king, or constable," said he to the parliament when pressing royalty upon him, "if in either capacity I can *best serve my country*." This, *this* was patriotism worth imitating by every wise and good man.

Once more. His unwavering confidence in God deserves our admiration and imitation. Through all the conflicts and changes of this fleeting world, a world so marred by the pride, passion and prejudice of men, he looked to Jehovah as intent to glorify his own "glorious and fearful name" by evoking good out of evil, causing "the wrath of man to praise him and restraining the remainder of wrath." In this view, he beheld God looking down from Heaven upon the children of men, beholding the evil and the good, displeased with the one and

frustrating his purpose, approving the other and ever near to aid and to relieve.

Thus—whatever might be the result of any particular measure—he knew that it had a bearing on previous and on future occurrences, and was a part of “All things” which “work together for good to them that love God.” Consequently, his life, his fortunes, his talents, his physical energies, all seem to have been laid on the Altar, to be disposed of by Him who is judge of all the Earth, will do and can do, only what is right.

Failings he must have had, for he was a man ; but, taking him for all in all, we seldom look upon his like.

His merits are now—after a lapse of two centuries—beginning to be disclosed ; and it requires no prophet’s eye to discern that future generations will revere his name when the foul insects which have blown upon it, shall have been “forgotten as fools or remembered as worse.”

His bravery has often been called in question by drawing-room young gentlemen, laced in stays, and sporting artificial moustaches and perfumed handkerchiefs ; his benevolence by many who could contribute a three cent piece at a sacramental collection and demand change ; his deep and fervent devotion has been stigmatized as hypocrisy, by men who knew no religion other than as it was dictated by the state power, and who would assume any religious garb likely to turn out “a paying spec ;”—nevertheless he has—as a soldier—carved his own name on the adamantine pillars of impartial history, as a philanthropist he sacrificed fortune, fame, life, in the cause of the down-trodden and oppressed ; and as a Christian, his record is on high. During life, he lived and moved in reference to God’s glory, and in death he thought the hours too slow in bearing him away to the “Excellent glory” of his father’s house.

Neither was his piety of that sour, morose character, which appears as if made from the dregs of vinegar bottles, mixed up with bull-dog’s teeth ; it was rational and cheerful, based on the promises of a good and gracious God.

His letters to his children teem with the wisdom of the sage, while overflowing with the innocent sportiveness of childhood.

Even while debating the claims of royalty on his acceptance, he can regale his friends with pipes and tobacco and lighted candles; (there were no lucifer matches in that day) nor does his hospitality "all end in smoke;" he can be witty on occasions, and add to the merriment of the circle by attempting the making of verses—an attempt which however unsuccessful in one way, must certainly have contributed to mirthfulness in no ordinary degree. I conceive there is to me no more farcical idea then that of Cromwell turned versifier.

Shades of Homer, Virgil, Milton and all the rest of your fraternity! forgive the idea. Had John Bunyan and he competed in a prize poem, the worst to be the winner, Cromwell must have carried off the prize even from our immortal tinker.

Reader, may the countries you and I love best never again need the services of such an iron will, such a stalwart arm; but if needs be, may such be always ready for their country's call!

VIII.—CONTEMPORARY LITERATURE.

THEOLOGICAL.

The Life and Writings of the late Professor B. B. Edwards* deserves more than a passing notice. He was born at Southampton, Mass., July 4th, 1802. At the age of twenty-one, and after a severe mental conflict, he made a profession of Christianity, and about the same time graduated at Amherst College. After teaching for a time in an academy, he entered the Andover Theological Seminary, and at the expiration of his first year there, accepted a Tutorship in his Alma Mater. Declining a Professorship in the College, he accepted the position of Secretary of the American Education Society; and, while performing its duties, completed his theological course. He successively edited, sometimes in connection with others, the *Quarterly Register*, the *Biblical Repository*, and the *Bibliotheca Sacra*. Most of the later years of his life, was spent as Professor in the Andover Seminary.

In the commonly accepted significance of that term, he did not possess genius. He manifested no peculiar idiosyncrasy, which, with an over-weening and wild preponderance, attracted attention by its erratic brilliance. He did not soar heaven-ward on the glittering pinions of a glowing imagination, and anon descend to the depths of an unbridled sensuality. No mis-

*WRITINGS OF PROFESSOR B. B. EDWARDS, with a Memoir by Edwards A. Park. In two volumes, 12mo., pp. 491, 500. Boston: John P. Jewett and Company.

judging admirer will be likely to be under any necessity to account for defects, or apologize for manifest and indulged tendencies to earthliness, by pleading any pretended prerogatives of genius—as if uncommon powers decreased rather than increased responsibility.

Nor did he secure eminence by exclusive devotion to particular departments of thought or action. His mind seems to have been singularly well balanced, and his intellectual cultivation was proportionately extensive and comprehensive. Hence we find him at one time patiently and perseveringly toiling at an almost hopeless chaos of statistics for the *Register*, at length evolving order from confusion; and anon he is at home in the regions of the imagination, writing an appreciative and highly valuable criticism on Wordsworth or Sacred Poetry. Now he is delving into the dry mystery of Greek roots and Hebrew learning, then contributing a valuable and interesting paper to the Oriental Society, then pleading with hearty earnestness for the classics and thorough study, poring over at the same time the scholastic pages of German literature and theology, and yet amid all this he is entering might and main into the din and dust of the very practical question of slavery, he is hurrying from College to College to seek out and encourage candidates for the ministry, or is engaged in compiling children's elementary school books. Singularly modest and retiring, he is yet bold among the most courageous in defending the authenticity of the scriptures, and in the support of whatever commends itself to his appreciative spirit, as wise, good or just.

He was great in the combination of capacities and energies, most eminently ennobling, but which do not so often meet in the same individual. It was not impulsiveness or fickleness—it was manifestly and preeminently the same stable and straight-forward spirit, which developed itself in each and all of these directions. In addition, there was an unusual amount of executive force. Cautious he evidently was; but there was a far-reaching foresight, combined with the will and the ability to perform, which often saw and eventually attained the end, which was presumption to less discerning and earnest minds. And thus he seldom if ever failed. Whatever he undertook, he almost invariably brought to a successful issue; and that, too, without the tricks of artifice or management. He won only by the gentle force of a thoroughly-persuaded and intensely but quietly earnest spirit. He saw the end with the clearness of a prophet's vision, and with confidence of conscious rectitude marched directly and surely to the goal.

Charitable as woman's love towards others, his was a most bitterly self-accusing spirit toward himself. The "Theology of (his) feelings" often uttered a language which the "Theology of the Intellect," and even of *his* intellect, if it had but looked dispassionately at the subject, could not endorse. He says: "My struggle against sin is altogether, perhaps, in my own strength, and of course I fail." Again: "I am borne onward to a work for which I am utterly incompetent." These are not mere occasional confessions, extorted by the pressure of some unwonted exigency, but they are harmonious with the constant and oft-repeated utterances of his religious experience. Now it is enough to say that the whole tenor of his life most

incontestably evinces that he did not struggle against sin altogether in his own strength—he did not enter upon a work—the ministry—for which he was “utterly incompetent.” No one can read his biography and not everywhere perceive the influence and operation of a most ardent and effective piety—such as in Methodistic phraseology would hardly escape the epithet of “holiness” or “perfection.” His spirit was pre-eminently humble, duty-loving, sin-aborring, God-honoring; and this, too, in the absence—Prof. Park himself being judge—of some of “the severer features” of Calvinism;* and with the active manifestation of a less stern and rigid spirit, “a spirit which has not commonly been ascribed to the admirers of the Genevan creed, a spirit which has not always been harbored by them.”† That he did not accept his own language as literally true, is evident enough from his conduct. If he struggled altogether in his own strength against sin, then, obviously, he was no Christian; and if he was “utterly incompetent” for the ministry, then he had no business to engage in it. But *he did*, and more, we are glad to say, than most professing Christians, his every action was actually based upon the assumption that he was a child of God. On no other hypothesis can his conduct be explained.

With the spirit or experience of which this language was an expression—and so far as intention is concerned an honest one—we can and do most heartily sympathize. It is very questionable if any one ought to enter the ministry, or is even a Christian, who is not familiar with it. But in clothing itself in such language, it is guilty of using words out of their ordinary significance. The language does not mean—is not intended to mean—what it does in other connections. It must be understood with qualifications—qualifications, too, much more generally and better understood in connection with the “severer features” of the Genevan creed, than with those modified features of that creed, of which Mr. Edwards was a distinguished representative. As intended by him, it was the faithful expression of his intense and eminently Christian experience; but as it falls upon the ear of the world, it is a falsity and an absurdity—it does not convey to worldly, and especially to sceptical minds, an adequate or a true impression of his spirit’s strugglings. As, therefore, we would not use the Esquimaux language in conversing with a Frenchman, or Italian in talking to a Dutchman, so we would not use such language in expressing our religious convictions or experience, as, either from a confusion of language or ideas, will not convey an adequate or accurate impression of what we think or feel.

Prof. Park is not a Boswell—is not a first rate biographer; inasmuch as his appreciation is the appreciation of genius rather than of an all-engrossed sympathy. The life of his brother professor is to him a thing to be analyzed and examined philosophically, instead of a life and spirit into which he can enter, and bear it—a living whole—before the comprehension of others, without at all revealing his own peculiar individuality in the operation. Of his class, however, he is chief. Of those who write biography as he does—

*See volume I, p. 277. †Ibid.

and from their particular constitution cannot write it otherwise—no one excels him.

Of Mr. Edwards, as an earnest and efficient worker, a pure-minded, able and candid theologian, as a judicious and successful editor, and as a cultivated and elegant writer, we should do great injustice to our convictions, if we should not speak in terms of high praise. Many have been more brilliant, and have secured a higher niche in popular appreciation; but few have really effected more in a practical direction, and affixed the stamp of permanence more indelibly upon the influences originated by their efforts. It is such as he, much more than our "brilliant" men, who are the salt of the world.

So much space has already been occupied, that we cannot speak at any length of the character of his writings. Suffice it, that they will more than repay the expense of purchase and the trouble of a thorough perusal. The two volumes are issued in the same elegant style with Beecher's Works, from the same enterprising and successful publishers.

Stephen Olin*—another of the comparatively recent dead—in some respects resembled Prof. Edwards and in others was altogether unlike him. Edwards had the more refinement—Olin the more strength. The former manifested the more tenacity—the latter the more brilliance. The Andover Prof. was the better scholar—the Wesleyan President the greater genius. Edwards possessed a steady, effectual persistence, before which obstacles gradually melted away—Olin exhibited an overwhelming, almost impetuous earnestness, which seldom failed of inspiring a generous and glowing enthusiasm. Both, however, were eminently unselfish—Edwards always so—Olin quite the reverse before his conversion. Each possessed remarkably evenly-developed powers, was readily appreciated and rapidly rose to distinction. Neither ever concentrated his energies upon a single work or object—accomplishing less than some others of no greater powers in a single direction, but perhaps effecting quite as much in the aggregate. And yet, we are constrained to think, few men could copy them in this respect, without verifying the old adage that "a Jack at all trades is good for none."

While Edwards modified in his creed the "sterner features" of Calvinism, Olin rejected them altogether; and although he felt little sympathy for some of the untutored vagaries of Methodism, and on that account once seriously thought of connecting himself with the Episcopal church, yet his love of fervent piety and untrammelled earnestness induced him to be a Methodist. He wished to devote his life to the work of an itinerant, but impaired health would not permit. Indeed, he preached but comparatively seldom. A preacher, a member of another denomination thus describes him: "He never seems to think of oratory; nay, he seems to set all the rules of the schools on that subject at defiance; you go to hear him preach, and a large, rather coarse-looking man rises before you; his gestures are rather awkward

*(1) *THE LIFE AND LETTERS OF STEPHEN OLIN, D. D., LL. D.*, Late President of the Wesleyan University. In two vols. 12mo. New York: Harper & Brothers.

(2) *THE WORKS OF STEPHEN OLIN, D. D., LL. D. &c.* In two volumes, 12mo. Price \$1.00 per volume. New York: Harper and Brothers.

than otherwise ; but he takes his text and enters upon its exposition, and you soon forget the man entirely ; you have forgotten his looks and his gestures : but as he proceeds, you say to yourself ' exactly right, that's certainly the very thing that ought to have been said ; ' and so it continues, sentence after sentence, to the end of the sermon : and you are thinking all the time, ' well, I wonder I never saw it so before, and if I live to preach again, I'll do it the same way.' But," continued the narrator, "*do you try it.*"

He was among the first and boldest in the Methodist denomination to plead for theological seminaries. He appreciated most fully the earnest and efficient features of the itineracy and its concomitant system of practical training rather than of theoretic teaching ; and most heartily did he sympathise with the spirit of the fearless and faithful itinerant. But he also clearly perceived that for the highest efficiency there needs to be teaching as well as training. While others had carried their unpractical teaching to one extreme he perceived that they had verged too near the opposite extreme of an unschooled energy. He says, to one who had solicited his opinion upon this topic : " You ask my opinion. It is, that such institutions (theological schools) are not only desirable, but indispensable. We got along passably well when other denominations were wasting their strength in attempting to explain and inculcate the blind mysteries of Calvinism ; but now, when they unite great learning and zeal to so much Arminianism as gives them access to the popular mind, we must educate our ministry better, or sink. We may boast of preaching to the poor, but without the due intermixture of the rich and influential, we cannot fulfill our destiny as a church. Nothing can save us but an able ministry, and this cannot be had but by thorough education. Think on this subject, my dear brother, in its tremendous bearings, and say if we do not need theological schools ! " A

There is a difficulty connected with the subject, with which it does not appear that Dr. Olin grappled. It is that of the compatibility of the two methods. Hitherto the practice has been either wholly in the one direction or wholly in the other. When the New England fathers abandoned the system of educating (theologically) their young ministers with some occupant of a parsonage, they committed their whole theological education to the seminary. Now we do not understand whether President Olin would have the Methodists adopt seminaries in this sense, or whether he would have a classification of the ministry—some educated in seminaries and some on the old plan, or whether he had an idea of combining the two. But if they are to be combined, then *how?*—and we open it is no easy question. Practical and perplexing difficulties start up in every direction—though we cannot dwell upon them. It has, however, seemed strange to us that in the earnest discussions which have been had upon this point, something analogous to the present system of medical education should not have been suggested, as at least worthy of consideration. According to such an idea, the ministerial candidate would first spend some time, more or less, in studying—observing and engaging in the practical duties of the ministry—with some educated and experienced minister ; and then resort to the seminary, whose course of instruction would in that case verge more upon the German or Scotch system

of lecturing—without so much intermediate study, between each lecture, by the student—much of the more mechanical and hence more tedious study, requiring longer time, having been performed in connection with the experience of the practical.

Though prevented by ill health from engaging in his chosen and eagerly desired duties of the ministry, he nevertheless evinced his adaptation to the sphere of the teacher. As an academical teacher, a college professor, or a college president, he secured a high and an enviable eminence—especially when the difficulties under which he almost continually labored are taken into the account. As a writer, he was vigorous, original and perspicuous—as a theologian candid, comprehensive and catholic.

POLITICO-RELIGIOUS.

Around the Cloister Life of the emperor Charles the fifth, there lingers an interest which history has not heretofore gratified. Once only has the world beheld the spectacle of a proud and powerful monarch, voluntarily exchanging the court for the cloister—the scepter for the cowl; and the world very naturally seeks to learn something of the motives which prompted an act so foreign to the ordinary workings of human nature, and also to understand the spirit with which such an anomalous procedure was carried out.

Mr. Stirling's new work has some defects and very many excellencies. It bears the manifest impress of laborious, extensive and yet minute research, as well as of candor and fidelity, and will be read with much interest as well as profit. The author could hardly have rendered us a better service.

IX.—PERIODICAL LITERATURE.

In order that our readers may know something of the scope and spirit of the discussions going on in the higher department of religious and literary investigation, we give the contents of some of the leading original theological and literary reviews.

The *Bibliotheca Sacra* for July discusses with its characteristic ability Characteristics, Duties and Culture of Woman; Lucian and Christianity; The Relation of the Grecian to the Christian Ethics; The Religion of King and the Preacher; Scripture Geology; The use of the Preposition *in*; in the Phrases *in*, *ex*, *per*, and *sub*; in Rom. 5: 18; From Antipater to Emmaus; The Law of Remorse and the Law of Repentance—or the Passage from Natural to Revealed Religion; The Certainty of Success in Preaching; Bretschneider's view of the Theology of Schleiermacher; Notices of new Publications; and Select Theological and Literary Intelligence.

The contents of the *Christian Review* for July are: Christian Super-naturalism; Schools in the Turkish Empire; Hope for our Country; The Religion of King and the Preacher; Scripture Geology; The use of the Preposition *in*; in the Phrases *in*, *ex*, *per*, and *sub*; in Rom. 5: 18; From Antipater to Emmaus; The

* THE CLOISTER LIFE OF THE EMPEROR CHARLES THE FIFTH. By William Stirling, 1 vol. 12mo. pp. 322. Boston: Crosby, Nichols and Company.

Publications; Literary Intelligence; and Select Religious Intelligence.

The July number of the Methodist Quarterly Review has: The Beacon of the Nineteenth Century; Strong's Harmony of the Gospels; Daniel Boone; Socrates; Exposition of 1 Cor. 3: 1-17; The Heathen and Medieval Civilization of Ireland; Signs of the Times; Father Reeves; Miscellanies; Short Reviews and Notices of Books; and Religious and Literary Intelligence.

In the Christian Examiner for September we find: Ewald's Hebrew History; Eliot's Lectures to Young Women; Christ—the Head of the Church; Peter's Doctrine of the Last Things; German Lyrics; Rationalism in Religion; Christianity and Secularism—(a modern name for Atheism); Notices of recent Publications, and Intelligence. Except in its sentiments, Unitarian-wise, the Examiner is a model review.

The New Englander for August contains: Abbott's Napoleon; Is the Soul Immortal; Redemption and the Fall of Angels; Reformers in Austria; B. B. Edwards; Memoir of Dr. Grant; Layard's Discoveries; and Literary Notices. This is one of the most spirited and practical quarterlies in the country.

The ultra conservative but very able North American for July, contains:—Recent English Poetry; Political Philosophy; The Eclipse of Faith; Spark's Correspondence of the Revolution; Recent Social Theories; France, England and America; Modern Sain's, Catholic and Heretic; The Life of St. Paul; Thickery as a Novelist; Writings of B. B. Edwards; School-craft on the Indian Tribes; and New Publications Received. The article on France, England and America is most savagely and radically conservative, unrepubli- can, and liberty-hating, in its eulogies of Louis Napoleon and its bitterness toward England.

The last number of the Southern Quarterly, an able and spirited but one-sided and thoroughly southern publication, has by some mistake been

mis- laid. It has, we remember, among other things, an *ipse dixit* article, annihilating Uncle Tom's Cabin!

The high character of the leading English Reviews is well known. Leonard Scott & Co.'s excellent reprints of several of them, brings them within the reach of many American readers, who otherwise could not enjoy the advantages of their perusal—and at a price considerably less than the cost of the English edition, to English readers.

The Edinburgh (Whig) for July discusses: The Austrian Court in the Eighteenth Century; The Nations of India and their Manners; Lord Grey's Administration; Relations of England with China; Lives of the Devereaux Earls of Essex; Popular Education in the United States, (a highly appreciative and commendatory article); Quarantine, Small Pox and Yellow Fever; Larpen's Journal in Spain; and The French Navy.

The London (Tory) also for July, has articles upon: Annals of Ireland by the Four Masters; Baron Haxthausen's Notes on Russia; Writings by Professor Owen—Generalizations of Comparative anatomy; Shepherd on Ecclesiastical Forgeries, (an article on the recently-mooted Cyprian question, just now exciting considerable attention in England and elsewhere); Autobiography of Signor Rutlin; Count Ficquelmont on the Palmerston Policy; The Oxford Commission, (on English University Education); and Memoirs of Thomas Moore.

The May number of the North British, (Scottish Free Kirk), one of the ablest periodicals anywhere published, has: Macgillivray's British Birds; International Relations, and the Principles of our Foreign Policy; Bunsen's Hippolytus—its Method and Results; English Hexameters; Roth—The Reign of Fearful Novelists; Memoirs of French Protestantism; Life under an Italian Despotism; Glimpses of Poetry; The Higher Instruction and its Representatives in Scotland; Wellington in the Peninsula; and Layard's Assyrian Discoveries.



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